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The Presbyterian Record.

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WATCHMAN, WHAT OF THE NIGHT ?

The morning cometh. As certainly as the night shadows flee before the rising sun, so surely is the rising of the Sun of Righteousness bringing in upon our world the dawn of a day that shall never end.

The great C. E. Convention. One of the "signs of the times," showing the coming of a better day is the religious activity among the young. Another sign, no less hopeful, was the royal welcome given by a great city to the host that recently came to it in the name of Christ. More than fifty-six thousand registered delegates, besides thousands of visitors, attended the C. E. Convention in Boston, 10-15 July. It was by far the largest Christian conference in the world's history, and one of the greatest object lessons in Christianity that Boston ever saw. It took possession of the city. An enthusiast writes of it:—

"The Convention banner appears everywhere, tied to the trolley arms of the electric cars, aorning the headlights of locomotives, flying from windows innumerable. Newspaper offices fly the C. E. colors. Great mercantile establishments are vying with one another in ingenious arrangement and lavish use of red and white. Far out in Boston's galaxy of lovely suburbs, the railway stations and homes have blossomed out in white for purity, and scarlet for love—pure love."

The authorities joined with the citizens in their hearty welcome. Beautiful plants in all parts of the Public Gardens were formed into Christian Endeavor designs of various kinds. The C. E. monogram, the Convention flag, the open Bible, the cross, and other emblems, mottoes, and texts, done in colored plants were seen everywhere.

Not content with making the far-famed Gardens a floral Gospel, these same authorities had arches erected at different places, adorned with popular C. E. mottoes, such as "We are laborers together with God," "The world for Christ," "Mizpeh," "Fidelity and Fellowship," etc. Truly an impressive sight, a great city thus

paying tribute to Christ. Was it not, in its measure, a fulfilment of that glad prophecy,—

"Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all nations sing."

Boston did not lose her reward. The moral atmosphere of the city seemed clearer and more bracing from the presence of such an embodiment of purity and goodness. The sight of such unmingled gladness, the songs of joy that echoed everywhere, must have stirred even in many a sin-seared heart a longing for a nobler destiny.

But besides this "unconscious influence," there was a new feature in the Convention, viz., the great number of Evangelistic services in addition to the ordinary meetings. For five days there was poured out upon the sin, the wretchedness, the need of Boston, a flood of righteousness and earnest pleading that was not without its effect, for many were the requests for prayer and the promises of new and better lives.

So marked was the result of this work, together with the presence of so much pure young earnest life, that a Boston police captain said one day, "Up to five o'clock this afternoon we have not made a single arrest of any sort. This has never happened before in our history." And at their head-quarters, the officers said that "the arrests during Convention week were only one-third of the normal number."

Christianity in Colleges. The striking cheering statement was made by Rev. J. F. Smith, M. D., of Honan, in his Baccalaureate sermon at the closing of Queen's University, that of 50,000 students in the colleges of this Continent fifty-five per cent. are professed Christians while thirty-five per cent. of the remainder are in full sympathy with Christian enterprises. Dr. Smith states that one factor in bringing about this encouraging state of affairs is the Inter-collegiate Y. M. C. A. The far reaching results of the above fact cannot be grasped. These men will in no small measure be the leaders of thought and action in their various spheres; and their advent upon life's stage is full of hope and promise.

"The Ascent of Man," A good many think Prof. Henry Drummond's book a down hill ascent. Thus did some of the Presbyteries of the Free Church of Scotland, for there were several overtures, asking their Assembly to take action regarding its teaching. On motion of Principal Rainey it was resolved by 274 to 151 that as the Church is not committed to the speculations of the book the Assembly does not find ground for judicial investigation.

Whatever of uncertainty and speculation there may be regarding the "Ascent of Man" in the misty past, the "ascent" that is going on now through the agency of the Gospel and the work of the Holy Spirit, is a glorious fact. Never before in the world's history were there so many following Christ as to-day. Never before was God's word so widely read. Never before had Christianity the influence in the world that it has to-day. Never, on the whole, was there seen among men so much of the work of the Spirit of Christ as now. And this blessed "Ascent of Man" shall go on, earth rising heavenward as Heaven stoops to uplift earth to itself, until, sin left behind, there shall be "the new heaven and the new earth wherein dwelleth righteousness."

Gathering of French Protestants. The enthusiastic gathering of about a thousand French Protestants at Montebello (Dalhousie Station on the C.P.R., about half way between Montreal and Ottawa) on the 20th of June, was one of the morning rays. More than 400 went up from Montreal and neighborhood. It was the largest French Protestant gathering ever held in Canada. They were received right royally by M. Papineau at the Manor House, the verandah of which served as a platform. Presbyterians, Episcopians, Methodists and Baptists, were there, illustrating the unity of Protestantism. Addresses were given by Messrs. De Gruchy, Amaron, Lariviere, Massicotte, Lafleur and Dr. Chiniquy. Mlle Duhamel, niece of the R. C. Archbishop of Ottawa, a lady who recently embraced the Presbyterian faith, charmed them with her singing, while the hymns by the vast assembly made the groves and mountains ring.

Not many years ago there were no French Protestants in Canada to meet. More recently when there were a few of them their meetings excited hostility. French congregations in Montreal were mobbed. Now they meet as quietly and securely as any others. There is progress not only on the increasing numbers of those who are embracing the Protestant faith, reading the Bible for themselves, and accepting its truths; but in the gradual enlightenment, slow though it be, of the Roman Catholics, teaching them that every man has a right to choose for himself in matters of faith. Such gatherings inspire confidence among the French Protestants themselves, shew to the English the reality of the work, and lead French Roman Catholics to examine for themselves that faith which gives such freedom and unity and joy.

Kindness to animals. Scripture tells us that "the whole creation groaneth and travaileth in pain together until now" in consequence of man's sin; and also tells that when sin and its curse is removed, "then shall the creation itself also be delivered from the bondage of corruption into the glorious liberty of the children of God."

One phase of this curse is the suffering borne by the animal creation from the hardness or cruelty of man, and one ray of the coming promised dawn is the growing prominence given to the fostering of kindness in this direction.

Societies for the prevention of cruelty to animals are rapidly multiplying. The subject is the theme of a growing literature. Some of the present day stories, such as "Black Beauty," Beautiful Joe, &c., are gems. Periodicals, issued by Humane Associations and expressly devoted to this good work are increasing. According to their needs, and their capacity for profiting by it, the blessed Evangel comes to the brute creation as well as to man. In proportion as the latter receives it, the former shares the blessing; and in this we see the coming of that Light before which earth's night of sin and suffering is to pass forever away.

Separate Schools in Florida. Trouble over separate schools is not confined to Manitoba. The State of Florida recently passed, "An Act to Prohibit White and Negro Youth from Being Taught in the Same Schools."

Be it enacted by the Legislature of the State of Florida:—

Section 1. It shall be a penal offence for any individual body of inhabitants, corporation or association, to conduct within this State any school of any grade, public, private, or parochial, wherein white persons and Negroes shall be instructed or boarded within the same building or taught in the same class, or at the same time, by the same teacher.

Sec. 2. Any person or persons violating the provisions of Section 1 of this Act, by patronizing or teaching in such school, shall, upon conviction thereof, be fined in a sum not less than \$150, nor more than \$500, or imprisoned in the county jail for not less than three months or more than six months for every such offence.

Sec. 3. All laws or parts of laws in conflict with the provisions of this Act are hereby repealed.

Sec. 4. This Act shall take effect September, 1895. Approved May 29, 1895."

Slavery may be abolished, but race prejudices die hard. Not long since in one of the Northern States, a young lady, educated, accomplished, with all the necessary qualifications, was refused the position of teacher in a public school merely because there was a faint far off trace of colored blood in her veins though scarcely perceptible on the surface.

There is yet room for progress in "the Brotherhood of Man." Other darkness than that of color still exists, but it, too, must disappear.

ECHOES OF "BOSTON, '95."

WHEN we remember that the opening "meeting" of the convention was held in twenty crowded churches, with some seventy selected, eloquent speakers, and then think of the subsequent five days, it will at once be realized that no full account of the convention can ever be given.

There were over fifty-six thousand registered delegates in attendance besides visitors.

Mechanics' Hall and two mammoth tents, all three holding a myriad each, were the chief centres of all the subsequent meetings. They were regularly thronged by those who could get in.

The C. E. movement is fourteen years old, has 41,220 societies and a membership of 2,473,748 from every clime and of every color—480 red, 20,300 yellow, 109,400 black and 2,243,569 white.

Of the societies, 33,412 are in the United States. Canada has 2,010, England 2,265, Wales 180, Scotland 112, Ireland 53, Australia 1,509, Africa 30, China 32, France 64, India 117, Japan 59, Madagascar 93, Mexico 23, Turkey 39, West India Islands 63, and so on until every country is represented, save five, Italy, Russia, Iceland, Sweden and Greece.

The growth of the society during the past year was greater than in any previous one, being 7,750 societies, or nearly one-fifth of the whole.

The societies of some of the principal States are: Pennsylvania, 4,139; New York, 3,822; Ohio, 2,787; Illinois, 2,446; Indiana, 1,702; Iowa, 1,563; Massachusetts, 1,809; Kansas, 1,217; Missouri, 1,133; Michigan, 1,082; New Jersey, 1,045, etc.

In the United States they are divided denominationally as follows:—

The Presbyterians lead, with 5,283 young people's societies and 2,269 junior societies; the Congregationalists have 3,990 and 1,908; the Disciples of Christ and Christians, 2,697 and 862; the Baptists, 268 and 801; Methodist Episcopal, 931 and 391; Methodist Protestants, 853 and 247; Lutherans, 798 and 243; Cumberland Presbyterians, 699 and 231; and so on through a long list.

In Canada, Ontario leads with 1,995 societies: Nova Scotia has 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,015, an increase of 1,123 during the past year.

Denominationally, the societies in Canada are divided as follows:—

The Methodists lead with 1,057 young people's societies and 122 junior societies (most of the societies known as Epworth leagues of Christian endeavor); Canada Presbyterians are next, with 979 young people's societies and 108 junior societies; Baptists, 160 and 26; Congregationalists, 122 and 36, etc.

The banner for the largest proportionate in-

crease for the year in the number of societies in in each State or Province, went to Assinobola; and so filled are our American cousins with the magnitude of their home affairs that a lesson in geography was almost necessary to let even the leaders know where it is.

The banner for the best work in promoting systematic giving went to Cleveland.

Among the subjects discussed were the cardinal principles of the C. E. movement, *e.g.*, Loyalty to Christ, and the Church; the pledge, &c.; while the great themes of Temperance, Christian Citizenship, and Missions, occupied a foremost place.

The "Union of the Church and State," in a real and blessed sense, viz: the 'duty of a Christian as a citizen, was emphasized as by no former convention. It was the theme of many an eloquent speech and the refrain of many more, and always elicited tumultuous applause. If the politics of coming years are not purer, and freedom, truth, and righteousness, more firmly established, it will not be the fault of the C. E. Society. C. E. was broadened out by one enthusiastic speaker to mean "Cities Emancipated," Country Evangelized," "Christ Enthroned."

Christian Endeavor, while it binds all together in brotherly love, aims also to strengthen denominational loyalty, and one feature of the Convention were the denominational rallies. These were held on the second day of the Convention, each denomination by itself, where they discussed the special needs and work of their own churches and countries.

The Convention of '96 is to meet in Washington, and that of '97, if the railroads will give suitable terms, in San Francisco.

Meetings at Northfield. Among the agencies for "bringing in the morning" are the Bible Conferences at Northfield. The thirteenth Annual Conference will be held from August 3 to 15. Several distinguished Bible teachers will be present. Any information regarding them can be obtained from Mr. A. G. Moody, East Northfield, Mass.

Tithing. The testimonies presented from month to month in the RECORD during the past year were read with deep and wide spread interest, and those who kindly gave them no doubt thus helped in some measure in bringing about the happy result that was attained when nearly all our leading schemes closed the year free of debt. The subject is not exhausted. There remaineth yet much land to be possessed. If other tithers will help, they may do a similar good work the coming year. Tell how you were led to adopt tithing, what you think of it, how you have found it work; and your idea as to how it may be carried out by different classes—farmers, business men, etc.

THE HOLY SPIRIT IN THE CONGREGATION.

BY REV. JAS. HASTIE, CORNWALL.

I SHALL speak of a fourfold ministry of the Holy Spirit, in and for the Church; and mention four of His qualifications for that ministry.

I. A FOURFOLD MINISTRY OF THE HOLY SPIRIT.

The following are not all of the Spirit's ministries, but they are samples, and are all of paramount importance.

1. *Vivification.*

When Ezekiel preached in the valley to the dismembered and bleached bones scattered about "There was a noise, and behold a shaking, and the bones came together, bone to his bone, and the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." (Ezek. 37 : 7-8).

To-day, under an able magnetic ministry, a large congregation may be gathered and organized, and a magnificent edifice may be erected. Mutually pleased, pastor and people may long abide in peace and prosperity, the admired and envied of many. Yet, "No life!"

What is wanting? Vitality. Life. And whence cometh it? Spiritual life can come only from the Holy Spirit. His power alone can change dead souls into living ones, and from a gathering of dead bones raise up a host of saints.

Shall we then count the end of our ministry attained when we have simply gathered together a heap of dead bones, called a congregation, and not rather go a step farther, after Ezekiel's example, and plead for the Divine Spirit to vivify our lifeless product?

2. *Conviction.*

Reduced to its last analysis, the convictive work of the Spirit is one great act, embracing man's entire being and life; yet, according to our Lord's statement, it is divided into three sections—conviction of *Sin*;—conviction of *Righteousness*;—and, conviction of *Judgment*.

The world has its own notion of wrong doing, and that notion is false; its own notion of justice or right, and that notion is false; its own notion of the desert due to wrong doing, and that notion is false. These false notions are because the world judges of moral actions by outward manifestations, and not from the notions that prompt them, or by the Divine standard of right and wrong.

But when the Spirit is come, He will correct all these errors, and teach men the truth as God sees it. In doing this He deals with the roots and causes of things, as Christ does in His sermon on the Mount, where He declares that to hate a brother without cause is to murder; to lust after, is to commit adultery; to covet, is to be guilty of idolatry. As Christ does, so does the Holy Spirit penetrate the hidden workshop of the heart to find out what causes are at work

producing overt acts and crimes, and He arraigns and condemns these causes first and mainly.

The relation of the convictive work of the Holy Spirit to the Redemptive work of Christ, may be perceived at a glance. What ploughing and harrowing in Spring are to sowing and harvest, that by which the soil is prepared to receive the seed and germinate it; the Spirit's convictive work is to the seed of the Word.

At Pentecost, the former was done most thoroughly, thousands being purgently convicted of sin, then ready they were and most anxious to accept the proffered remedy—Christ the crucified. So to-day, souls will believe in Christ and be saved just in proportion to the intensity of their conviction of sin; and, as on the day of Pentecost, so among us, it will take place in connection with the ordinary Sabbath Services, and while the sermon is being delivered. Saved ones will be added to the Church daily as in Apostolic times, so soon and so far as men are convicted of sin daily by the Holy Ghost.

Then, conviction of righteousness, or right doing: in private life, in domestic life, in social and commercial life, in political and national life. Who will deny that there is a clamant call for this in our time? What but such conviction can root out the lying and deceit, the cheating and hoodling, which enter so largely as woof into the web of present day life. Is it not so that only by making men better can manners be made better; that according as men are made better, society is made better; or according to Bushnell's famous epigram: "The soul of all improvement is the improvement of the soul."

3. *Edification.*

Or, maturing in the Church the fruits of Divine Grace, a list of which is given in the fifth of Galatians, and to which may be added the grace of liberality, of which the Apostle makes so much in the eighth of second Corinthians.

Think you that if our people, rich and poor and all between, were filled with the Holy Spirit, our Mission Boards and College Boards would need to load the mails with appeals for more money to wipe out arrears and extend the work? Rather, as Moses had to do in connection with the erection of the Tabernacle, they would have to stay the people from giving; and perhaps an occasional circular would be issued, *mutatis mutandis*, as follows. "Moses (The H. M. Committee—The Foreign Mission Committee—The College Board) "gave commandment, and they caused it to be proclaimed throughout the camp (Church), saying, Let neither man nor woman make any more work for the offering of the sanctuary (give any more money). So the people were restrained from bringing. For the stuff (money) they had was sufficient for all the work, and too much."—Ex. 36 : 6-7,

Unquestionably, there is abundance and to spare in the Presbyterian Church in Canada to

meet all demands and more, but like the water courses which flow not in winter to vivify and beautify because they are congealed, so the streams of liberality in the people's keeping sometimes flow scantily because they are frozen up. But let the blessed Spirit descend upon our congregations, as upon the early Church, like vernal sunshine and shower upon wintry nature, and there will be no lack of funds for present and future undertakings, and the old story of giving in Pentecostal days will be rewritten to describe facts among ourselves.

4. Sanctification.

Every year the General Assembly makes inquiry as to the hindrances at work, within the Church and around it, against God's cause.

In response, Sessions report a long catalogue of sins committed by professing Christians. As we read these black columns, the question arises:—What agency is adequate to prevent and cure these evils? Scripture and experience concur in saying that the mighty Spirit of God, and only He, can do both.

This He does in two ways, by prevention and by reformation. By prevention, when He destroys all appetite for sinful indulgence, so that men come to loathe the very things which they once loved; and by reformation, when, through His operation, the evil they once did they now shun, and the good, once neglected, they perform.

This four-fold ministry; vivifying dead souls, convicting sinners and saints, perfecting the fruits of grace, sanctifying believers till they shall be holy as God is holy; the Spirit has been sent by the Head of the Church to render in every congregation.

II. FOUR QUALIFICATIONS FOR THIS MINISTRY.

1. Omniscience.

Appalling would our position be were the Spirit dependent for action upon our informing Him as to our every need? Think what disastrous blunders we would often make, now by asking for what we should not get, and anon omitting to ask for what we really need!

But, blessed be God, the Holy Spirit is omniscient as well as are the Father and the Son. Mistake he cannot make for lack of knowledge, Ours is but the easy task of simply committing ourselves to his unerring guidance, as Israel did to His symbol in the wilderness, the Pillar, trusting Him to do for us and with us and in us whatever seemeth to Him good.

2. Omnipotence.

Not infrequently the farmer, in his efforts to secure a harvest, prepares the soil faultlessly, sows the best seed available, and at the proper time, yet reaps but half a harvest. Why? Because there were certain things beyond his control which frustrated his labors: e.g. drought, excessive rain, cyclones, or devouring insects.

Here ample know'edge amounted to little when power was wanting to secure results.

But, in the case of the Holy Spirit, failure to achieve His purposes can never happen because of impotence. To Him all the laws of nature yield absolute obedience. All beings, rational and irrational, good and bad, are under His control. What unspeakable comfort in the assurance that no need can possibly arise in our life, no emergency, but what is within the Spirit's power.

3. Omnipresence.

Were a physician always sent for at the beginning of illness, and could he remain continuously with the patient, night and day, giving personal attention to every detail of treatment, doubtless many more cures would be effected than now are. This he could do were he endowed with the Divine attribute of omnipresence.

But what the human physician lacks in this regard, blessed truth, the Holy Spirit possesses, and of the world's millions, there is not one but may enjoy the Spirit's presence every moment.

Never is it necessary for the Spirit to wait to finish some service ere beginning some other, or to spend hours speeding from one field to another.

Is there a soul anywhere this moment in the agonies of conviction, crying, "what must I do to be saved"; is there a preacher or a teacher anywhere losing heart because he knows not of one soul saved last year through his work; has anyone come to a cross road in life's journey, and is at his wit's end to know whether he should turn to the right or to the left; has the shadow of sickness settled down upon some home, or the still darker shadow of death; the very help we need we can have of the Spirit, instantly, always for He is omnipresent.

4. Infinite love and sympathy.

We are wont, and that is right, to enlarge upon the love of God the Father for men, as shown in the gift of His Son. We are wont, and that is right, to praise the love of God the Son for men, as shown in His Incarnation and life and death. But, are we not prone to forget that the Spirit's love and sympathy for men must and do equal the Father and the Son?

That picture of paternal pity and love in the parable of the Prodigal Son portrays the yearnings of the Holy Spirit over perishing souls, and His joy over their rescue, as truly as it does that of the other two persons of the Trinity, for in this the three are One. With the hand of faith let us fling open the doors of our heart, that the Spirit's love and sympathy may pour in, then joy shall swallow up sorrow; song sighing; sunlight midnight; in all our congregations.

Finally, if it be asked, what are we to do in order to obtain and retain the Holy Spirit for the purposes already named; my answer is: Pray for the Holy Spirit; welcome the Holy Spirit; obey implicitly the Holy Spirit.

Our Home Work.

Among the worthy Ministers and Elders of our Church that have recently gone to their rest, two widely known and honored names, one in East, and one in the West; one a Minister the other an Elder; Dr. McCulloch and Warden King; within a few days of each other were called Home. Their life work was done and well done. Few have served more faithfully. The fathers are passing away. May their mantle as well as their work fall to others.

Ch. Building Fund. The "Hunter Church Building Fund, East. Fund" has proved of great help to many a weak congregation in Nova Scotia. But it is confined to N.S. by the terms of the bequest. In the large Home Mission region of New Brunswick there is great need of such a fund, and at the request of the Home Mission Committee, East, the Assembly agreed to give to the Maritime Synod, if the latter approve, power to establish a Church Building Fund, the benefits of which shall extend to all parts of the Eastern section not now eligible for help from the Hunter Church Building Fund.

Pictou Pres. Jubilees are common. Centennial Centennials are beginning and will, ere long, be plentiful. Our family of fifty-two Presbyteries is coming on. Truro, the eldest, celebrated her centenary some years ago. Pictou, the second born, followed on the 7th of July, ult., with meetings on the 10th; afternoon in James Church, New Glasgow; evening in United Church. Addresses were given, retrospective, circumspetive and prospective, by historians, preachers and prophets, Drs. Patterson, Macrae and Morrison, Principals Grant and Forrest, and Rev. E. D. Millar, while a number of "the younger brethren" took part in the devotional exercises. Pictou Presbytery is continually renewing her youth, and never looked younger than now. Men may come and go, she continues. May it ever be with renewed strength and success. Is Halifax next?

Knox College. The re-arrangement of chairs in Knox College, preparatory to the appointment of additional professors, is thus given in the *Canada Presbyterian*:

I. A chair in New Testament work, comprising all questions relating to the New Testament, viz., the canon, the text, introduction, exegesis and Biblical theology; this chair has been assigned to Principal Caven. II. An Old Testament chair, to include similar questions; this will require a new professor. III. Professor McLaren remains in charge of the chair of systematic theology. IV. Dr. Proudfoot has charge of his old subjects—homiletics, pastoral theology and church government. V. The fifth chair includes church history and apologetics, and for this a new professor will also be needed.

A WOMAN'S TOUCHING APPEAL.

Women are banding for home work as well as foreign. Women's H.M. Societies are increasing. In the address of Mrs. (Dr.) Gray, at a meeting of the Orillia Branch Society, is the following passage:—

"In our Dominion we have the largest territorial Home Mission field in the world, and surely it is an honour for us to help that noble band of Christians who are striving to set up the ruins of the Tabernacle of David, that have fallen down. Surely it is a privilege to respond to the tearful cry that comes to us from the rocky shores of Newfoundland, from the scattered settlers on the shores of Nova Scotia and New Brunswick, from the French-encircled mission stations of Quebec, from Ontario, with its many mission stations, from the wilds of Muskoka, from the fair and fertile plains of the North-West, from the rocks and mountain-girt valleys of British Columbia, and from many a scattered settlement that looks out on the wide Pacific, 'Come over and help us.' Hard must that heart be that remains unmoved, and deaf as an adder that ear that fails to be charmed by so pathetic an appeal. Of such an one as turns away unmoved by this cry of distress for lack of ordinances it may be said, 'He has denied the faith and is worse than infidel.' Patriotism, love of our fellow-countrymen, the claims of religion, and the Divine command, unite in urging us to aid as far as we can the glorious Home Mission work of our Church. May we count it an honour and a privilege that we are permitted in any way to build up that Church, which, planting one foot in the Atlantic and laying the other in the waters of the Pacific, shall stand forth throughout the length and breadth of our land, 'fair as the moon, clear as the sun and terrible as an army with banners.'"

Northern Alberta. Northern Alberta has received a good deal of immigration during the past year or two, and there are many evidences of substantial advance on the part of the Presbyterian Church. At one time Rev. A. B. Baird, of Edmonton (now Prof. Baird, of Manitoba College), was the only ordained minister of our Church, north of Calgary—now there are nine separate congregations or mission fields. A Presbytery of Edmonton may in a year or two more have a place upon the Assembly's roll, although it may be well to postpone the action in that direction until one or two of the congregations concerned, become self-supporting in their finances.

How difficult is this question of funds! It does not follow that because there is a large influx of settlers, a field becomes quickly self-sustaining. Apart from the fact that many settlers are very poor, and all have an immediately heavy outlay, it is to be borne in mind that the Presbytery blocks out new missions in the area of immigration, and is sending in additional missionaries, season by season, as the country fills up.

How to keep pace with the growth of settlement; how to weld together into congregational unity vastly various elements of population; how to provide for an adequate revenue, and at the same time build churches, and if possible a

manse as well ; what to do about the unbelief and non-Sabbath-keeping habits of many who are settling in the country. These are some of the questions which force themselves to the front in Alberta at the present time. — *Calgary Leaflet.*

BRITISH CANADIAN N. W. MISSIONS.

BY REV. C. W. GORDON, OF WINNIPEG

FORTY mission fields have been selected from the two Western Synods as those to be supported by contributions from congregations and individuals in Great Britain. These stations have been so selected as to represent the various kinds of work, and the different sections of country embraced in these Synods. Railway mission fields, prairie mission fields, mining camps and lumber camps, missions to foreigners and to crofters, are all represented, so that a conspectus of the work done in these forty mission fields would give a fairly representative picture of all the work carried on in our Great Northwest, from Schreiber to Comox, and from Fort Saskatchewan to Kaslo.

In these forty mission fields there are a hundred and thirty-seven points in which services are maintained by our missionaries; and connected with these little congregations clustering about these points there are over nineteen hundred families, besides eighteen hundred single persons, attached to the Presbyterian Church, and this means that in all probability the ministrations of our missionaries reach over 20,000 people, of whom over nine thousand are the children of our Church.

The communicant roll is not large, but considering conditions of life and the stage of development at which our work has arrived, it is not altogether a bad showing, that we have two thousand members in full communion.

This work has been carried on in most of the fields under considerable difficulty, and missionaries have been forced to labour in many cases with but poor equipments. Of the hundred and thirty-seven points where services are held, forty-five have churches, and of the forty missionaries carrying on the work, only ten are provided with manses, while five of the stations have only one preaching point, involving only very little travel; the majority of the stations have from two to nine preaching points, the average being over three, involving long and tiresome journeys by railway and buckboard and saddle. One missionary covers over two hundred and forty miles of railway before he visits his entire field; another has to drive over a hundred and eighty miles by buckboard to supply his people with ordinances, while many, to overtake their Sabbath work, must drive twenty, thirty, forty miles on Sabbath days. In some cases, though the distances are so great, and the traveling often difficult, especially in winter, the

various departments of church activity are represented in these little congregations, even in the more remote and desolate regions.

In addition to the Sabbath services, there are maintained Sabbath schools, prayer meetings, Christian Endeavour societies, Bible classes, singing classes, etc. There are eighty-five Sunday schools under the charge of these missionaries, which surely is a very fair showing for the hundred and thirty-seven preaching points. It is a matter for devout thankfulness that in this department of the work the missionaries have been able to rely, to a very great extent, upon the faithful services of Christian public school teachers, as well as upon other members of their congregations. It is a matter for great gratification that in no case is there a single complaint from any missionary either on the score of hard work or poor equipments. The tone throughout is one of patience, cheerfulness, courage and hope, and the determination everywhere manifest to make the best of circumstances and appliances at hand, while hoping and praying for improvement in both.

These missionaries have prepared reports descriptive of their fields and of their labours, and these reports have been sent to the congregations and individuals in Great Britain co-operating in this work. These reports have been circulated among the members of the congregations interested through the media of church papers and magazines, and have everywhere excited the liveliest interest and sympathy, the evidences of which have not been wanting by letters of sympathy and gifts of money. Some of these gifts are large, but many are in small sums, showing interest is not confined to any one class of Christians in the Old Land. The amount contributed through the regular church channels from Great Britain this year has been nineteen hundred and sixty-four pounds, four shillings and one penny, besides gifts to Manitoba College amounting to £146 0s. 6d. and smaller sums for special work amounting to about forty pounds. The total amount received is £2,150 4s. 1d.

Of the forty stations supported by friends in Great Britain, seven are by individuals, namely, Sir Donald Currie, Lord Overton, George Coats, Esq., Mrs. George Brown and family, a Free Church Minister, a member of Broughton Place, U. P. Church, Edinburgh, a member of Sherwood Congregation, Paisley, a member of Rosemary Street congregation, Belfast. The support of the remaining thirty-three stations is by congregations, and is almost entirely made up of small sums contributed by those of very moderate means, often by those who have to work hard for their living. The generosity shown by these people and their confidence in us should surely awaken the liveliest gratitude, and stir us to earnest self-denial in carrying on this great work.

NOTES OF FRENCH WORK.

French Converts. The following interesting instances from the report of a French Missionary; shew quiet but effective work.

"One good family consisting of father, an intelligent man, carpenter by trade, the mother, and three boys, brought out of the darkness of Romanism, the parents true Christians. This family did not find it a bed of roses to leave their Church, they had to bear their share of persecution. In January last they were burned out one bitter night, none of their neighbors took them in, and they were out until they got shelter with ourselves and with another Protestant family."

"Another case, a family, of father, also a carpenter, mother and two children, are about to publicly sever all connection with Romanism. The father has not been absent from any of our services for some months. The mother has the New Testament constantly open upon her kitchen table, and while busy at work snatches moments to read a verse or two. She will have nothing more to do with the Church of Rome. Some time ago, some one asked her why she left her book on the table, for if the priest should happen to call and see it he would burn it. She answered: 'There is no danger. In the first place the priest is not likely to come, and if he does let him dare to touch my book; it will cost him dear. I like the book; it is the word of God and no man can take it from me, or prevent me from reading and following it.'"

"Another family, the father cannot read, the mother can, and is very intelligent. She got a Testament, read it and said she would not part with it. Their son, through mischief, threw the book into the stove, saying they did not need it. The mother reprimanded him and compelled him to pay her the price of the book out of his daily wages, saying she would purchase another, and if any one dare lay their hands upon it, they would be punished."

"Again, at a funeral which I conducted this spring the house was crowded with Roman Catholics. They paid the greatest attention to the sermon and all made an effort to kneel for prayer, though they were crowded standing. And I have since learned that many were astonished at what they heard; so different from the things they had been taught of Protestants."

"A gentleman with whom I held a long discussion, said after we had talked for nearly two hours: 'Well, you have sadly troubled my mind. I felt sure that ours was the true religion, but I am beaten by the Word of God.' I then pointed him to Christ and the cleansing blood of Calvary. He said: 'I must study the Scriptures. I am seeking salvation at any cost, and if it is not in our Church I will leave it and seek salvation until I find it.'"

St. Mark's French Ch., Otta. Rev. E. T. Seylaz, in reporting for the past year, says, "Our flock has learned the important lesson that Christians should support Gospel ordinances according to their ability. Formerly they had been taught that 'the Gospel is free,' but had not been taught that 'they' who preach the Gospel should live of the Gospel.' It was difficult to teach them differently, but they have learned it and for the past year and more they have done nobly to their utmost capacity. The very poorest widows, some earning a scanty living in the wash tub, others sewing for merchants at one dollar per dozen for making men's tweed trousers, have contributed \$3.00 for the support of the cause. Others have given \$5.00 and \$10.00. One family consisting of an aged widow and her two daughters had promised \$6.00, they gave \$15.50, and deprived themselves of need therefor, but they all united to say, 'We must show our appreciation of what our missionary and his wife are doing for us by doing all we possibly can.' Our church is now free of debt, and I trust we shall continue so.

Now about the Spiritual part; formerly I could not have prevailed on one person to offer prayer, now at our prayer meetings four or five lead in prayer, and do my heart good by their sincerity. A larger number take an active part in their Endeavor meetings.

Formerly at our Sabbath School we had but half a dozen or so, but under Mrs. Seylaz' care it has grown to 35. They too, have learned that it is their duty to contribute their pennies weekly. Mrs. Seylaz was told repeatedly, 'You will scare the children away if you ask them for money.' She persisted, saying, 'They must be trained into all the truth, and this is a part of the truth.' So far from chasing away the few who attended, the school has grown monthly to what it now is."

Fear of Persecution. "During the year," writes a French missionary, "I have many interesting conversations with Roman Catholics. Many came to our home and spent evenings, being anxious to know the difference between their religion and ours. The precious seed is thus sown in many hearts. They, in turn, speak to others of what they have heard and thus light is spreading through the land."

I know for a fact that fear of persecution, and of being deprived of work, keeps a great many from coming to us. Many tell me plainly, "We would like to go to your Church, but if we do we shall be persecuted, and our priests will excite others against us, and we shall lose our employment. This I know to be too true; unfortunately there are not enough Protestant employers here, who are not afraid to employ converts, but the time must come when the soil being thoroughly prepared, many will leave the Church of Rome to unite with the Gospel."

WORK AMONG THE CHINESE, ETC., IN B. C.

LETTER FROM MR. COLEMAN TO THE F. M.
SECRETARY.

Lulu Island, B. C., 8th July, 1895.

DEAR MR. MACKAY,—From the above address you will see that I am at the salmon canneries.

Very little work has been done as yet in canning, as very few fish have come near the mouth of the river, but a great deal of work is going on getting the canneries into working order, such as making tins, mending and making tools and machinery, boats and nets, etc. Quite a number of new frame buildings have been put up this year for the accommodation of the workmen and workwomen. Two new canneries have been built.

By every stage and steamer there comes a goodly number of white men, Chinamen and Japanese, and the Indians are coming in whole families, men, women and children, old and young, in their canoes.

The canneries are supposed to be closed on Sundays, but a great deal of work goes on in some, if not all of them; while outside, the work goes on nearly the same as on other days; stores are open and gambling houses, men mend their boats and nets, and put up buildings, just as if God had never said: "Remember the Sabbath day to keep it holy."

There are four Chinese Christians here whom I have met, three of them keep stores and they opened them yesterday, as on other days. I remonstrated with them, but with no visible result. One of them not only keeps his store open on Sunday, but he has an idol in it, which, however, he says is not his but his uncle's.

All this, and much more that I have heard and seen, teaches me what I learned thoroughly in China, that we ought to be very careful in admitting Chinamen into the fellowship of the Christian Church, see that they understand what they are doing, and have fully made up their minds to obey the will of God, as given in His word, even where it seems against their worldly interests, and is contrary to the practice of those around them.

When I returned from Eburne last Friday, I found Dr. Lin Yikpang, of the Methodist Mission, waiting to take the steamer for Ladner's Landing. I persuaded him to stay over Sunday with me. He went away this morning.

We had splendid opportunities yesterday for preaching the Gospel to goodly crowds of Chinamen, Indians, Japanese and white men. We each spoke three times in Chinese, and I also spoke three times to those who understood English. We spoke in four different places.

I also talked to a crowd in a gambling house. This house is kept by a Chinaman named Ta'u.

Chau, nicknamed Hak Kwai Chau, i. e., "Black Devil Chau," not on account of his character, though that is black enough, but on account of his complexion, which is not so very black. Besides being a gambler, this man is a prominent member of the Chinese Secret Society which is supposed by many white people to be Masonic, but is really a society of men combined for the purpose of protecting one another in wickedness, and terrorizing and blackmailing their countrymen. We call them "Highbinders." He has also, at times, it is said, been engaged in the traffic of women for immoral purposes. Some years ago he was an earnest open opponent of the Gospel, and I tried to hinder the preaching, but now he does not do these things openly, and outwardly seems quite friendly. I talked to him very plainly, but he puts the matter off in a light joking way, saying "I'll join the Church at the end of the year." This caused a good deal of merriment among the bystanders, who would probably, as soon expect me to worship their idols as Ta'm Chau to become a Christian, yet our God may even work this miracle to their amazement, and perhaps salvation, for his conversion would doubtless influence many others, as he has been a leader in evil so he might become a leader in good.

I am sorry that I have not got a supply of tracts in English and other European languages and in Japanese also, as I think I could distribute them here to the glory of God and the good of men. There are two churches within a mile or so of each other, one Methodist, the other Presbyterian, but great numbers will not go to either.

I was surprised to learn the other day that there is a boat population on the Fraser River. People who live in boats all the year round, and as one man said to me: "No missionary ever comes near us."

It seems strange to me that people who will not go to hear the Gospel when they have the opportunity, yet make it a matter of complaint that no one seeks them out with the Gospel. I never hear them complaining, that no one seeks them out to minister to their bodily wants. No, they look after that themselves, and go to great trouble and pains to supply their own physical needs, but expect some other person to go to the trouble of supplying their spiritual needs, that they may have the gratification, in many cases of refusing to accept it, even when it is brought to their very doors.

Your letter telling me of the Board's action in transferring me to the mainland, came duly to hand, and Mrs. Colman and I expect to move soon.

Hoping and praying that His Kingdom may speedily come, and His will be done on earth as it is in Heaven.

I remain, yours truly,

C. A. COLMAN.

Our Foreign Missions.

The Woods. Dr. and Mrs. Wood have passed through a sore experience since going to India. Their only child was ill for a length of time and then died. Mrs. Wood was for weeks at the point of death but is now recovered. In the midst of heartless heathenism let them have in full the sympathy and prayers of the Church.

The Annands. "He shall give His angels charge over thee to keep thee in all thy ways." How strikingly illustrated in the preservation of Mr. Annand from those who had planned to kill him. See his letter on another page. His modesty prevented his writing about it until it was necessary to prevent incorrect reports getting abroad, and his story is very briefly and simply stated. At home we pray for them. In the field God keeps them. He hears and answers prayer.

Medical work Dr. Wood writes of his medical work in India. "I am getting along famously with dispensary work and am performing many operations, especially on the eye. As these are the first operations performed in Neemuch, the natives are much astonished. The Guba of Neemuch who holds the position of native Governor has asked me if he may come and see some of the wonderful things he has heard of. One surgical major operation is of more benefit to us than one hundred treatments. After my first major operation people came many miles telling me that they had heard hear of this "cutting."

The Gaulds. Our missionaries in Formosa have had a trying time. When the war threatened to reach the Island, the British ladies were ordered by the British Consul directed to leave for China. Mrs. Gauld went over to Amoy on the mainland. For some weeks she was very ill with fever. Then came confinement, and all the time there was no little anxiety about the safety of her husband in the distance. He on the other hand had the care of the churches in the specially trying time, and the anxiety and suspense regarding the illness of the absent wife. He visited Amoy but felt that he could leave his post but for a very brief time. Mrs. Gauld is recovering, but, according to the latest despatches, peace has not yet come in Formosa.

France in the N. Hebrides. Mr. Copeland in his letter on another page speaks of the Victorian Church "blindly playing into the hands of France." Some may not understand this expression. Eight or ten years ago, in spite of a previous agreement with the British Government that the New Hebrides were to be left as neutral ground; the French made a bold move to take possession of the group, as they had done with New Caledonia, some 200 miles distant.

As this would mean death to our missions, the F. M. Com. E. D. sent a memorial to the British Government. The Free Church of Scotland sent a deputation. Australia remonstrated. The Government warned the French, and the troops were withdrawn. They then sought in a more quiet way, by purchase and settlement and opening a line of steamships, to effect their end. The Australian New Hebrides S.S. Co. was formed partly to counteract them, and in a large measure succeeded in securing the trade and establishing British influence. Upon the issue depends the future of the group, whether it shall be free and under Australian influence, or a French penal colony like New Caledonia. It is to this danger Mr. Copeland refers.

As the life of the Mission depends upon the dominance of British influence, and the latter upon the supremacy of British commerce, it will be seen how important it is to the very existence of the Mission that the commerce be fostered and strengthened instead of weakened by the withdrawal of the carrying work of the Mission.

Khachrand. What's in a name? Not much beauty in that one, but there is good news from it. It is in the "sphere of influence" of Rev. J. F. Campbell's field, who sends the following translation of part of a letter recently received from his catechist stationed there:

"In these days there is much work here because many laborers from a distance are working on the new railroad. At such a time it would be well if two men were here, but alas! for a year I have been here alone.

As to Khachrand, in these days the people of the place . . . hear well and heartily about Christ. Indeed sometimes men of high position come to my house and ask about Him. The superintendent and assistant superintendent of police show me exceedingly great regard; indeed, the assistant superintendent put his horse at my service for two months. . . .

When Jairam and I first came, people abused us, and snatched the books from our hands and tore them up, but now the same people invite us. God has so far softened their hearts, then he will also establish a church for himself. There are two men in one village of whom I have much hope that they will accept Christ.

The Lord will look upon the prayers and labors of those who from afar pity the souls of these people, and will grant blessing. They have not seen India, but Christ himself makes manifest to them the condition of this country. Many of them hearing this condition will certainly prepare their hearts for His work. May God strengthen their hearts."

"The above," writes Mr. Campbell, "is a translation of part of a letter from a catechist stationed in a town of over 9,000 inhabitants, surrounded by some 30 villages. In a former letter he urged the need of a missionary for it. Surely this was not too much to ask. What favoured congregation in happy Canada will undertake the support of a missionary for that or some other of the 'vacancies' in Central India?"

Indian Standard. Rev. J. Fraser Campbell requests us to state that Drysdale & Co., 232 St. James St., Montreal, will take subscriptions for "The Indian Standard," published by the mission press in Rutlam, so that all present or intending subscribers may send their subscriptions to him, and save the trouble and expense of sending them to India. Mr. Campbell says of the *Standard*, that "all the profits go to our printing establishment, which we wish to make increasingly useful as well as entirely self supporting." The subscription is \$1.00 per year.

S. Schools in Mhow. Mhow, one of the five older stations of our Central Indian Missions, has eight S. Schools, with 550 pupils. There is a Bible class for teachers on Saturday morning. There is a S.S. Association now started in the Mission which it is hoped will be very helpful to the teachers in all the stations.

The significance of the above can scarcely be realized. In a few years these men will be a large factor in the thought and life of their country.

District Work in India. A vivid and interesting picture of one phase of mission work is the following from Rev. Norman Russell of Mhow, India.

I have spent already three months in the district partly in company with my brother, and partly with Mr. Drew. We have had a grand time; a phenomenal time.

We were enabled to purchase second-hand a large tent which we used as a place of meeting in all the large centres where we stayed. It holds comfortably about four hundred people though we had as many as 750 present at one time. By this means the meetings were entirely in our own control, and were not subject to the many disturbances ordinarily met with in the bazaar; we were able to keep our audiences for a much longer time, from one to one and a half hours.

We have travelled over the whole Mhow district as far west as Sirdarpore, 60 miles from Mhow, and beyond the Nerbudda on the South. We have visited all the large villages and many of the smaller ones.

And the work is going on. We will probably continue as far into the season as the heat will permit. Already we have preached to about 25,000 people. It is impossible however to give statistics of such work. We can only say that the interest has been deep; we have been heard without interruption or disturbance wherever we have been. We can add moreover that the interest has been increased and the friendliness heightened since last year. We have also had a good many inquirers, some of whom are seeking baptism.

Persecution and Progress. Of two cities where our mission-aries at Mhow have been seeking an entrance, Mr. Russell writes:—

"In both of these centres and the surrounding villages we have gained a foothold. In the latter place especially has our work been rewarded with fruit. We have had several baptisms from the Barwai cluster of villages and several more are inquiring. Persecution has followed our converts; the wells were closed on them and one of them was imprisoned on a false charge. The latter we were able to release. These conversions have also closed some of the villages to our preaching, but only temporarily. The Word has been well sown and these are but manifestations of its taking root. In the Manpur district we have again obtained a foothold among the Bhils which was lost by the actions of the Roman Catholics. We spent a few days with them on our tour and were most kindly treated; when we left they prayed us to soon return. We have given them medicine in Manpur, and they now look on us as friends.

Open doors in India. "The great lesson, especially in the last three months experience," writes Mr. Russell, "is the immediate necessity for more help from home. India is not to be evangelised by her own people alone. Every centre needs a European Missionary to superintend.

At least four such centres are already open in our Mhow district alone. *Dhar* a large city of about 20,000 people, whose rajah is very friendly and who called us to sing before him when we were staying in his city; *Sirdarpore* the centre of the Bheel country, which is under British control; *Haheshwar* which commands a large and thickly populated district on the Nerbudda; and *Barwai* where already the work has grown to an extent requiring closer supervision. In each of these places the doors are wide open. It is in the power of the Church to enter now, and even if it be necessary to sacrifice in other parts of the work, they should be entered.

These open doors are the answer to a century of prayers. Slowly but surely as God's people have been waiting on Him have the gates of these heathen cities rumbled back on their creaking hinges. And now that her prayers have been heard will the Church of Christ prove unequal to the issue? God forbid.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Who is it there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem."

"Come over and help us!"

"Whom shall we send and who will go for us?"

THE NEW HEBRIDES SYNOD.

AND THE MISSION STEAMER

[It has been customary to publish in the RECORD a summary of the proceedings of the New Hebrides Mission Synod. The official report of the recent meeting has not yet come to hand, but the letter of a visiting delegate has been received. The writer, Rev. Joseph Copeland, a son-in-law of Dr. Geddie, was formerly a missionary in the New Hebrides, but the health of his family necessitated his removal to Australia, where he now labors. The following is his letter in the Sydney (Australia) *Presbyterian*.—ED.]

A VISIT TO THE NEW HEBRIDES.

Having been deputed by the Foreign Mission Committee of our Church and by the Dayspring Board, to attend the Mission Synod, I left Sydney on April 4, arriving back on June 2. In the interval I saw a good deal of the Mission in all parts of the group, and perhaps a few items may interest readers of the *Presbyterian*.

To begin with the Synod. The attendance was the largest ever seen. All the missionaries on the group were present, as also their wives (with three exceptions), their children and native nurses, making a party of nearly fifty. The most important question by far was the steamer for the Mission. This question was debated in all its phases on three several days, in all about thirteen hours. The following are the resolutions:—

"After prayerful, prolonged and very serious consideration of all the facts laid before it *re* the new mission steamer, this Synod, while heartily thanking the Victorian Church, Rev. Dr. Paton, and the generous donors in Britain, who have given their time, strength and money so unreservedly for this purpose, regrets that it had not an opportunity of discussing the subject before the vessel was ordered; and seeing that the matter was taken out of its hands by the action of the Foreign Missions Committee of the Victorian Church, and, as the suitability of the vessel is not assured, resolves that it leaves the matter for the present in their hands, to do what with the additional light now available should be done in the best interests of all concerned."

Thirteen voted for this motion, and four against it. The four, Messrs. Watt, Robertson, Macdonald, and Dr. Lamb, dissented from the finding of the Synod for the following reasons, which were received and ordered to be engrossed in the minutes, viz. :—

1. That it is admitted by the Synod's deliverance that the suitability of the vessel is not assured. 2. That it involves a very serious outlay of from £2500 to £4000 per annum, in addition to say £10,000 for the first cost, whereas for from £1500 to £2000 per annum, with no expense whatever for first cost, and with no responsibility, the Mission at present enjoys a vastly better service. 3. That while the suitability of the proposed steamer is not assured, it, if proceeded with, necessarily terminates the present

service. 4. That while the Synod's action necessitates what is virtually a dismissal of the present Dayspring Board, it lays upon the Board to be appointed the difficult task of managing a discredited service. 5. It is due to the subscribers towards this Mission to know the difficulties that lie in the foreground of this question.

The following was agreed to unanimously:—

"The Synod acknowledges with great pleasure the lively interest that the Dayspring Board has manifested in the work of the Lord on this group, it sincerely thanks the members thereof for their noble work, and renews its assurance of full confidence in their ability and integrity, and as this Synod has *neither approved nor adopted the new scheme*, it trusts that the Board will continue to serve this Mission."

The opposition to the steamer was stronger than I expected, and the outcome was more favourable than I had hoped for. Dr. Paton—a host in himself—was vigorously supported by his son, by Messrs. Boyd and McKenzie (new missionaries and who knew little about the question), by Mr. Milne, and by some others less warmly. Dr. Paton's fame, labours and money power, together with the fact that the steamer had been ordered, made the question a difficult one. Moreover, eleven missionaries out of eighteen had concurred individually. Had the question been simply this: Shall the steamer be built? then I think a large majority would have said No, on the ground of its not being needed and of its expensiveness.

As it is, the Synod has claimed its right to be heard as a Synod on the question. It expressed dissatisfaction at the action of the Victorian Committee in taking the matter out of its (the Synod's) hands. It further questioned the suitability of the vessel, and it remitted the matter to the Victorian Committee to be dealt with in the new light available, with a due regard to the interests of all concerned. And, still further, the Synod declined to accept the resignation of the Dayspring Board, on the ground that it (Synod) *had neither accepted nor approved the steamer scheme*. If, after this, the Victorian Committee proceed with the steamer, the onus of her maintenance will justly fall on their Church.

Some members of Synod moved a resolution with the view of setting Dr. Paton right with the British contributors, to the effect that circumstances had so altered in regard of communication between Australia and the New Hebrides since he raised the first money for a steamer that a mission vessel is no longer needed, and that the money would be better laid out in the maintenance of a small launch for pioneer work in the north of the group and in the maintenance of more missionaries. Dr. Paton, however, would not hear of such a proposal.

It is an unpleasant duty to have to "look a gift horse in the mouth" and to decline to take possession; but the following reasons are more than sufficient to warrant declining the steamer:

1. It is about a hundred tons smaller than the present inter-island steamer, and not one third the size of the present ocean-going steamer.

2. For a much less comfortable and an infrequent service we shall have to pay, say, £4000 instead of £1500. To what purpose is this waste?

3. The "reasonable amount of concurrence" enjoined by the Victorian Assembly was not obtained before ordering the steamer. The concurrence of only 11 missionaries out of 18 was got, and of some of these 11 the concurrence was "conditional." Of Churches supporting the Mission, the concurrence of the Free Church of Scotland, the Canadian, and the New South Wales Churches had not been got; nor had the Dayspring Board or the New Hebrides Mission Synod, as a Synod, concurred. Moreover, not only was concurrence asked but also financial help upon infinitesimal data.

4. This steamer scheme is a blow to commerce in the group. The Australasian New Hebrides Company was formed, *inter alia*, to benefit the natives and to promote British ascendancy in the group. The Victorian Committee is blindly playing into the hands of France, by weakening the existing Company. In view of the recent decision of the Mission Synod, the building of the steamer should be suspended, and the whole question reconsidered. Only thus can the peace of the Mission and of the several Churches be preserved.

J. COPELAND.

"IN PERILS BY THE HEATHEN."

LETTER FROM REV. JOSEPH ANNAND, D.D.

Tangoa, Santo, New Hebrides,
1 April, '95.

THERE have been things transpiring here this year, that, having gone abroad, may reach you in a one sided or false aspect.

Since we baptized the three young people in the end of September last, the hostility and enmity of the heathen party here has been growing more intense. Early in January some eight or ten women and boys began coming to school, and persisted in coming in spite of all opposition, and they still attend the evening class.

At a public feast at the village here after the new accession of scholars, it was given out in some symbolic way that the missionary must be put out of the way, so that the Gospel could spread no farther.

Four days later arrangements were made for opening a market for native food, about two miles up the shore from our place, and near where Mr. Sawers was killed three years ago.

After this and before the first market day came, an angry heathen came onto our premises at midnight with his axe threatening to kill his son who was coming to school, and also one of our lads who was blamed for keeping the boy here. We dismissed him and sent him home. To be revenged on us and to carry out the will of the people this man gave the bushmen cartridges with which to shoot me at the market. Twice I went to that market and bought food from those who had been asked to shoot me.

From some cause or other they were not able to carry out their purpose.

A kind Providence enabled me to go over to Malo after the first market day with part of the food for Mr. Landels. I then, not knowing anything about the treachery intended, invited him to come and buy also. Thus the second market day there were two boats there and about fifteen of our friendly natives, hence delay.

I then withdrew from that market, buying our food at another place four miles away. Many efforts were made to induce me to return to the market where everything was now completed for killing me.

One Sabbath I, in company with one of my native teachers, visited the very people who were pledged to shoot us. We observed a change in their conduct towards us, but we knew nothing of the plots excepting that I grew suspicious of them from some actions that I had seen.

After worship with those of them who would listen to us, I requested some of them to show us the road to villages further inland. This they refused to do. So we set out ourselves to find the way, which we did after going astray once. We visited two other inland villages; being suspicious of the first villagers visited, we refused to come back by their path, but took a much longer one another way home.

A week later when our two natives who went up to have service again with the same people, saw where a number of men had been sitting and lying on the path awaiting our return from the inland villages. At the second village two friendly persons told our men that others were seeking the missionary's life. They told about the cartridges and the plots to catch me, and sent word for me to keep clear of them. They also told that the Tangoans persuaded the bushmen to agree to do the deed as they had done with the other white man (Mr. Sawers). Thus it came out that those at our very door were the real murderers of poor Sawers.

The news that I was made acquainted with their plots created quite a sensation here. Some of them are in hiding for fear of a man-of-war.

So far as I know, all danger to my life is now past. It is wonderful how God shielded me during the three or four times that I was fully in the power of those who had agreed to kill me. Evidently our work here is not done. The treachery and deceit of these people are boundless.

Brethren, pray that God may open their hearts to his truth and love! Is the Church doing her duty at the throne of grace, for these perishing creatures? How many are really and persistently holding up our hands in the conflict. You in the mountain can do more effective work than we in the valley. Doubtless the Spirit of God is working, and we believe that soon a change will come.

WORK IN THE NEW HEBRIDES

SINCE the report of the Mission Synod, given on another page, was in type, extracts of the official minutes have been received. The resolutions regarding the mission steamer are of course the same. In addition there is the following regarding the general work:—

MISSION CHURCH, ANELCAUHAT,
ANEITYUM, 20th May, 1895.

Which time and place the New Hebrides Mission Synod met, and was constituted: *inter alia*.

57. Having heard the reports of stations, we deem it cause for thankfulness to God that the past year has been one of progress all along the line from Santo to Aneityum.

Satisfaction is expressed at the re-occupation of North West Santo by Mr. and Mrs. Mackenzie from the Presbyterian Church of Victoria, whom we wish God speed in this portion of the Master's vineyard.

The Teachers' Training Institution on South Santo, as recommended by the Mission Synod in 1894, has been fairly set agoing with eleven students, five of whom are married.

On Malekula two new churches were organized, at the station of Mr. Paton's Pangkumu, and also at Mr. Leggatt's Aulua. This rift in the dark cloud that has so long enveloped Malekula gives cause for encouragement.

Much satisfaction is expressed at the return to Ambrim of Dr. Lamb and his staff with a new equipment, and fresh energy to resume the medical mission there in all its branches, and also at the present hopeful signs of the work.

It is pleasing to know that Epi is now almost wholly open to the reception of the gospel. Mr. Smail has had the joy, amidst much sickness and trial, of baptizing six converts. There also, on another part of the island, Mr. Fraser is now, for the first time in the history of his work, totally independent of help from any other island; while at Bieria, large numbers have been added to the Church.

On Tongoa and district, Mr. and Mrs. Michelsen were permitted to resume their work amidst much that was disheartening owing to long sickness among the natives, and hindered also by their own sickness which was somewhat prolonged and severe.

Mr. Milne (Nguna) has had the joy of seeing numerous additions to church fellowship from amongst those who were only hitherto nominal Christians. It is also pleasing to know that the heathen party is so materially decreasing. We would specially take notice of the efforts towards self help in the direction of supporting their own native teachers, thus leaving the sums contributed by the Sabbath schools of Olago to be used towards the maintenance of another missionary.

We cannot but rejoice with our brethren of

Efate when we learn that the heathen party are fast decreasing.

The report of Mr Robertson (Erromanga) re his recent mission tour over the whole island of Erromanga has been most cheering.

The cause has been well maintained on Tanna, Aniwa, Futuna, and Aneityum.

Notwithstanding the sickness prevalent at some of the stations, and the high death rate among the natives, and very bitter opposition by the heathen in certain districts, on the whole the reports are more encouraging than in any previous year in the history of this Mission. Synod therefore, while deeply conscious of the large amount of difficult work that yet remains to be done to complete the evangelization of the Group, records its thankfulness to God, and its resolve to go forward full of courage and hope in Him. Copies of this minute to be sent to the Conveners of the Foreign Mission Committees of the various Churches interested in this Mission.

Extracted from the Records of the New Hebrides Mission Synod.

W. WATT, Clerk.

CESSION OF FORMOSA TO JAPAN.

LETTER FROM REV. WM. GAULD.

FROM Tamsui, Formosa, on the 10th of June, our missionary, writing to the F. M. Secretary, of the transfer of the Island to Japan says:

It may be for the better but for the present my heart feels sad because of the change.

You have the facts already in the daily press, and much that is not fact. Even here it is difficult to sift fact from fiction. I will give a brief summary of what we consider facts. Formosa was ceded by China to Japan. The natives, disliking the prospect of Japanese rulers, asked Britain to take over the Island, but she refused to interfere.

Then, 25 May, the Island declared itself an independent Republic, and the now Ex-Governor was chosen President. The "Dragon Flag" gave place to the "Tiger," which at noon on the 26th of May was hoisted on the forts.

On May 30th the Chinese envoy arrived at the mouth of Tamsui harbor to deliver Formosa to Japan. He did not dare to enter, but on board a Japanese man-of-war formally handed over the Island.

The latter determined to put a speedy end to the new Republic; and on May 31st landed at Chim-o, a short distance east of Kelung. There was some fighting, the heaviest on 2nd June, when many Chinese were said to have been killed and wounded.

On Monday, 3rd June, Kelung fell into the hands of the Japanese, and next day the President fled the Capital and boarded one of his merchant ships which was lying in the harbor. They threatened to sink her if she dared to sail; but on Wednesday night, through the medium of a

few foreigners, the ex-Governor (ex-President), bought from the soldiers enough of the big guns to render them useless, and also engaged the same foreigners to cut the wires leading from the battery to the torpedoes; and she managed to steam out with a few parting shots from a small fort, carrying her large load, an ex-President, some other officials, and over a thousand soldiers.

On Friday the Japanese reached the Capital without further fighting, and on Saturday afternoon this port. On Sunday, 9th June, at noon, they hauled down the "Dragon Flag" from the Custom House here and hoisted instead that of Japan; and are now in possession of the northern part of the Island.

Whether they will yet have to fight their way in the middle and South, remains to be seen.

The refugee Chinese soldiers have not, since the ex-President's ship left, troubled any one very much, but the wilder class of natives have been and still are taking advantage of the unsettled state of affairs, to plunder the natives. Foreigners have not been interfered with. Of course, there were some 55 British and German marines at Twatutia, and one British and one German gun-boat here in Tamsui Harbor.

Nor have the native Christians been much interfered with. For a day or two a few were saying that they were acting as Japanese spies. But fortunately this did not amount to much.

I was delighted to-day with a visit from a Japanese Christian who is with the army as interpreter. He is a graduate of a Congregational Christian University at Kioto, and is a Hobe merchant. He does not know of another Christian in the army here.

PRESBYTERY OF HONAN.

THE Presbytery of Honan met at Chu Wang, Honan, on May 2nd and 3rd, immediately after the arrival of our brethren, Messrs. Goforth, Slimmon and Malcolm, from Canada; the Moderator, Rev. M. McKenzie, in the chair, two new members, viz.: Messrs. Kenneth MacLennan and James A. Slimmon were welcomed with the right hand of fellowship, and enrolled as members of the Presbytery.

A letter was read from Rev. R. P. MacKay announcing that the Y. P. S. C. E., of Souris, Manitoba, wished to support a native helper. Presbytery thanked the Souris Y. P. S. C. E. and allotted them a helper.

Reports were presented from our three stations, Hsin Chen, Ch'u Wang, and Chang Te Fu; showing all to be quiet and the work of the Mission in a prosperous condition. At a small village near Hsin Chen, where we have several earnest enquirers, the Roman Catholics are interfering, but thus far have done no harm.

Great want is experienced by many of our enquirers and Church members in all parts of the

field. This has been a very hard year for many. One of the members of Presbytery called on two "Fu" and nine "hsien" magistrates, and presented them with copies of "Dr. Faber's Civilization," which were cordially received. Two members of the Presbytery, assisted by a large band of natives, attended the annual religious fair at Hsen Hsien, and met with much more encouraging results there than in any previous year.

The Presbytery after a long discussion resolved that in view of the varied obligations and circumstances of unmarried male missionaries, their salaries could not wisely be reduced.

The Presbytery discussed at length the wisest method of dealing with polygamous enquirers, and resolved that, after having heard the diverse methods adopted by many of the older Missions in China, a digest of our correspondence with other Missions be forwarded to the Foreign Mission Committee, and the whole matter left to the General Assembly of our Church for decision.

Considerable routine business was disposed of through committees.

The Presbytery discussed the outlook for Mission work in China, resulting from peace between Japan and China, but felt that it was yet too early to forecast the real results.

It was resolved to rent the premises at Hsin Chen, on the best possible terms for another term of five years, with additional premises for medical work, if possible.

The Mission staff were arranged for the summer as follows: Mr. Goforth at Chang Te Fu; Messrs. Slimmon and Grant at Hsin Chen; Messrs. MacGillivray, McKenzie, Malcolm and MacLennan at Ch'u Wang.

The Presbytery unanimously resolved to ask the Foreign Mission Committee to urge strongly upon single men the advisability of coming out unmarried and remaining so for at least two years, setting forth numerous and weighty reasons for the same.

Having heard of Mr. John Penman's generous offer to support a physician in Honan, the Presbytery expressed their hearty appreciation and took measures to make satisfactory arrangements for accepting the same.

The Presbytery then adjourned to meet at the call of the Moderator.

Signed) W. HARVEY GRANT,
Clerk, *pro tem.*

Besides Thibet, which has six millions of people, there are no missionaries in Afghanistan, Beloochistan and Turkestan, and missionaries have only just begun work on the edge of Arabia, the great Soudan in Africa, and the Congo Free State. The great Island of New Guinea, too, has only had a few missionaries on the Northeast coast. Arabia has 10,000,000 people, the Soudan 50,000,000, and the Congo 30,000,000, so there is yet "much land to be possessed."

LETTER FROM MR. GOFORTH.

FROM a bright cheery letter of Mr. Goforths, to his wife in Ontario, a few extracts have been kindly furnished for the Record.

Writing from a place called Hsin Hsun, on the 9th of May, he says:—

"Donald (Mr. McGillivray) and I started from Chu Wang yesterday morning. It was late in the afternoon before we arrived here,—on account of the floods we were obliged to go a long way round. There are about 100 soldiers in the village, but we have succeeded in making them friendly. I was delighted to find how interesting the Gospel story was to some of them.

I went to the home of Wang Fu Lin, and met with all the Christians and enquirers and had worship with them. The room was full of men, and the women stood outside at the window. I spoke on that beautiful vision of the redeemed in the seventh chapter of Revelation. The drought followed by floods in the Spring and Fall last year, has forced many of them to feed on leaves. The women spoke out their delight when we talked of the time when they shall 'hunger no more,' etc. Oh blessed words to them! Mrs. Wang Fu Lin and the other women send you greetings. They remember with delight your visit here....

Later.—We had another busy day yesterday with soldiers and enquirers. To-day I start for Chang Te Fu, and Donald goes back to Chu Wang. The roads are horrid, the barrows go slowly. I consequently had time to talk to people by the way. I have had several good talks,—it is joyful work to serve the Master.

There is promise of an abundant wheat harvest. I have never seen such fine wheat in China, but there must be a great deal of suffering before the wheat is ripe."

After his arrival in Chang-Te-Fu, his new station, he says of it:—"I have never felt so rested in any place in China, it seems as if this is the place God has allotted for us to fix our dwelling place. I am pleased with the houses. The one I am preparing for ourselves is large enough to allow for two bedrooms, and a good large living room. To have the open fields all about us, and the mountains to the west, is surely all we could hope for, and strange to say the street is named 'Chu Chung Chieh,' Bell Smith Street.*

Ten converts from Tsai yuan have come in to-day to welcome me back, one of whom has brought the deed of a house which he wants to give the Mission for a meeting place in his native town. This has indeed been a happy day.

The country looks its best just now. The wheat fields are promising an abundant harvest. The view from our compound is lovely. To the

north and west the mountains can be seen, the sun setting behind. I had six of the neighbors in last night to worship. The Lord is using Sir'rh (the young gate-keeper) to bring them in.

The Hsin magistrate (one of the highest officials) sent to ask me to let him have the 'Wau Kua Pau' (Chinese 'Review of our Times.') I sent it to him with the message that I would send it every month as it came. I am glad to find he is taking an interest in Foreign affairs, and that I can supply him with such an excellent paper. Every day I have people in to see me,—that shows the advantage of a 'Fu' centre."

May 25th—"I am here now two weeks alone, everything is going on pleasantly. I am getting my Chinese brushed up again.

At Wang lin Chiao, there seems to be a splendid work of grace begun—a bright young man of twenty-seven is the leader. He heard us first at the great Hsun Hsien fair, the year I was taken ill there. He had been searching for light among the Buddhists. He travelled 1,800 li (about 700 miles) to a famed Buddhist resort, but got no help. He then left wife and family and went to a noted temple in the mountains, but still found no peace. When he first heard us he could not accept what we said, but he bought some books. He has been led step by step to the true foundation, and has found peace at last.

The believers at his home and district have subscribed enough to buy a piece of land, and are going to build a chapel! It certainly is wonderful to see how the Spirit is leading men to the Lamb of God.

In the morning we study Luke's Gospel, and in the evening the Psalms with the Chinese. On the Sabbath my subject, forenoon and afternoon in speaking with them, was the 'Sacrifice of Christ.' Oh! how wondrous! Again and again I could scarce keep the tears back.

Mr. Li (the teacher), has returned from home. He seems to me as an old friend. The task of reading the whole of the New Testament in Chinese, during the voyage, was almost too much for my eyes, and I am now glad to have Li to save my eyes. . . . The Mandarin (official) here wants to know if our doctor can give him a new set of upper teeth. He would provide a special room for the doctor at the official residence, while in attendance on him.

I have had a good forenoon's study, having had my breakfast by 6 o'clock; but this afternoon I was receiving visitors until the present, 7.30. A believer from Tao Kung has come and will spend the night with us. I am glad to have so many coming to see me. There are three men in the city now who may be considered enquirers; besides, there are several others very hopeful. I am delighted with the attitude of the people towards us. The Master is working in the hearts of men. Oh for His Grace sufficient not to hinder His work."

*Bell Smith is Mrs. Goforth's maiden name. The Street was probably named by the Chinese from some smith or worker in bell metal.

Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

INDUCTIONS.

Mr. J. S. Black, into St. Andrew's Ch., Halifax, 11 July.

Mr. Greenlees, into St. Peter's, Sydney Pres., 24 June.

Mr. McDonald, called from Englishtown, and S. Gut, Sydney Pres., into Union Centre and Lochaber, Pictou Pres., 27 June.

Mr. Wm. Dawson, called from Canard, Hx. Pres., into Upper Londonderry, Truro Pres.

Mr. James M. Fisher, into Malpeque, P.E.I., 18 July.

Mr. Joseph Johnson, into Cove Head and Brackley Pt. Road, P.E.I., 10 July.

Mr. D. Hutchison, into Cumberland and Rockland, Otr. Pres.

Mr. Wm. Graham, ordained and inducted, into Bayfield and Bethany, Huron Pres.

Mr. J. McD. Duncan, called from Tottenham and Beaton, into Woodville, Lindsay Pres., 12 July.

Mr. R. Pogne, ordained and inducted, into Stayner and Summerdale, Barrie Pres., 10 June.

Mr. James S. Kene, ordained and inducted, into Hillsdale and Craighurst, Barrie Pres., 9 July.

Mr. Muir, into Union Ch., Seaforth.

Mr. James F. Polley, ordained and inducted, into Little River, etc., Hx. Pres., June.

Mr. John Young, called from St. Enoch's Ch., Toronto, into St. John's Ch., Hamilton.

Mr. J. A. McConnell, ordained and inducted, at Knox Ch., Vanatter, 23 July.

Mr. W. Patterson, ordained and inducted at Knox Ch., Leamington, 11 June.

Mr. James Grant, called from Tor. Junction, at Richmond Hill, Tor. Pres., 25 June.

Mr. E. A. Henry, ordained and inducted at Brandon, 2 Aug.

RESIGNATIONS.

Mr. J. G. Cameron, of Souris, P.E.I.

Mr. J. W. Bell, of Newmarket, Tor. Pres.

Mr. J. K. McCulloch, of Elmsvale and Knox Ch., Floss, Barrie Pres., 30 June.

Mr. J. L. George, of St. John's Ch., Belleville.

Mr. McKay, of Leeburn, Huron, Pres.

Mr. Robert Haddou, of Knox Ch., Milton, Tor. Pres., released 29 July.

Mr. James Argo, of Norval and Union, Tor. Pres., 1 July.

Mr. Anderson, of Bobeaygeon, released 28 July.

Mr. Reeves is Moderator of session.

MINISTERIAL OBITUARY.

Rev. Robert Ross was born at Sunny Brae, Pictou Co., N.S.; studied in Dalhousie College and the Pres. College, Halifax; was settled in Wolfville, N.S., in 1882, where he labored for about ten years until failing health compelled him to resign. He lingered on for three years and on 22nd Feb. last, passed to his rest at his childhood home. We deeply regret previous omission regarding this dear friend and brother.

Rev. William McCulloch, D.D., of Truro, N.S., passed to his rest, on Sabbath, 14 July, at the great age of 84 years. He was licensed at Merigonish by the Presbytery of Pictou, 6th August, 1838, and was ordained at Truro, 14 February, 1839. His life work was in the one congregation,

and his name was on the roll of Truro Presbytery for over 56 years. Some years since he resigned his charge, but while strength remained he was pastor and friend to all whom his help could reach. His name was long an honored one in the Maritime Synod, of which for years he was the father.

PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept.

Brandon—Brandon, 10 Sept., 10 a.m.

Calgary,—Edmonton, 2 Sept., 8 p.m.

Chatham—Chatham, First, 10 Sept., 10 a.m.

Huron,—Clinton, 10 Sept.

Inverness,—Whycoomah, 3 Sept.

Kamloops,—Vernon, 3 Sept.

Lindsay—Leaskdale, 20 Aug., 11 a.m.

London—London, First, 10 Sept., 10.30 a.m.

Orangeville,—Orngvl, 10 Sept., 10.30 a.m.

Ottawa,—St. A., 1 Tues. Feb., May, Aug., Nov., 10 a.m.

Paris,—Ingersol, last Tues. Sept.

Peterboro—Port Hope, First, 17 Sept., 9 a.m.

Quebec,—Inverness, 17 Aug.

Sarnia,—Strathroy, St. And., 17 Sept., a.m.

Saugeen,—Harriston, Knox, 10 Sept., 10 a.m.

Superior,—Keewatin, Sept.

Toronto,—St. And., 1st Tues., every month.

Victoria,—Victoria, St. And., 3 Sept., 2 p.m.

STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augumentation Fund, 3rd Sab. January.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Mis-sions, 4th Sab. Aug.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. October.

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sab. December.

Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

Committee on Through inadvertance the new-ly appointed Standing Committee of the General Assembly on YOUNG PEOPLE'S SOCIETIES was omitted from the list of committees in the July RECORD. It is as follows:—

Rev. R. Douglas Fraser, M.A., *Convener*; the Conveners of Presbytery and Synod Committees, and Messrs. A. Rogers, D. Sutherland, J. R. Dobson, W. Shearer, J. McP. Scott, Dr. J. A. R. Dickson, J. S. Corning, W. G. Jordan, Alex. Hamilton, J. A. Carmichael, D. G. McQueen, Wm. Rochester, Dr. J. Campbell, S. H. Eastman, and W. Patterson, *Ministers*; and Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thomson, Prof. McCurdy, J. Armstrong, J. H. Burgess, G. A. McGillivray, I. Pitblado, J. B. McKilligan, T. M. Henderson, and G. Tower Fergusson.

We notice that a number of Presbyteries have already appointed their Committees; and we understand from the Convener that very many expressions of satisfaction at the General Assembly's action have come to him from ministers and Young People's Societies. The Committee will hold its first general meeting in September.

Gleanings from all fields.

"Half the women in India are married before they are fifteen years of age."

English physicians in India give medical assistance to 14,000,000 natives in one year. — *Miss. Review*.

Great Britain owns in Africa an area of 2,579,000 square miles almost equal to that of the United States.

The question should never be, how cheap a missionary can live, but how much it will take to support him so that he can do the most effective work. — *Foreign Mission Journal*.

In California there are four Japanese churches, including 316 members, thirty-four being added during the year; in schools, 822 pupils, and in Sunday schools 544, with a contribution of \$3,323.

Austria is four-fifths Catholic, Hungary is one-half Catholic; both have Protestant Premiers. The new Prime Minister of Austria, Count Kielmansegg, is a Calvinist and a native of Hanover.

The hospital at Umritsar, India, a missionary hospital, is, as regards out-patients, the largest hospital in the world. During the last year, at this hospital and its out-stations, 60,000 attendances were registered.

Two hundred of the London pulpits were on a recent Sunday occupied by representative women who were there attending the International Convention of the W. C. T. U. Australia, India, America and Europe were fully represented.

The Syrian Protestant College at Beyrout, to which our late missionary to the Jews, Rev. J. Webster, has been called, has 262 students, of whom 127 are in the preparatory, 64 in the collegiate and 71 in the medical department.

"Any interest in missions that is not deep enough to incite to and inspire *giving*, is spurious. We have heard of an old lady who would not give any money, but who always went to missionary meetings to 'give her countenance' to them."

The French invasion of New England is illustrated in the following example; In the small town of Hinsdale, N. H., a recent census of school children shows a total of 185 Americans and 186 of foreign parentage, of the latter nearly two-thirds are French.

In addition to the contributions to the Boards, the churches gave the sum of \$24,280,002 to miscellaneous benevolence, and \$192,044,780 to congregational support; a grand total for all contributions of \$263,631,208 or an average of \$10,500,000 per annum.

Nothing will do more to fill the empty pews of any church than the extending of a cordial welcome to stragglers and occasional attendants, by the members of the church and congregation. In this important service Endeavorers and other Christian young people may bear a part.

In Japan the Buddhist and Shinto priests find it necessary to use "Western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavour," which advocates much of the philanthropy of the New Testament, and even employ "Buddhist Bible Women."

The American United Presbyterian Mission has been working in Egypt for forty years. It has now seven central stations, and 150 country ones; a college for teachers, and another for native preachers; 130 Christian day and boarding schools, with 7,500 scholars, and over 6,000 in the Sunday schools.

The China Inland Mission was founded in 1865, forty years ago, by J. Hudson Taylor. Its staff now numbers 634 foreign missionaries, including associates, and 366 native helpers. The stations number 112, with 108 out-stations, and are located in 14 provinces. Over 4,500 members are in fellowship with 134 organized churches.

Mons. Dieulafoy, the explorer of Persia, has carefully examined the Valley of Rephaim, south of Jerusalem, where David crushed the Philistines. He finds that the Bible account of the battle is accurate, and that David's tactics show the highest military capacity, and were like those of Frederick the Great at Mollwitz and Rossback, and of Napoleon at Austerlitz.

Miss Kate Marsden estimates that there are 1,300,000 lepers in the world. The essential cause of the disease is unknown, but it is generally found among people who live on the sea-coast and live largely on fish (often putrid) and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers. — *Missionary Review*.

Mr. James Bryce believes that the Negro will stay in this country, locally intermixed with the white population, but socially distinct, as an alien element, unabsorbed and unabsorbable; and that they will advance in education, intelligence and wealth, as well as in habits of thrift and application. The real change to which the friends of the South and of the Negro look forward, says he, is a change in the feelings of the white people, and especially of the ruder and less educated part of them. — *Church at Home and Abroad*.

The General Assembly of the Presbyterian Church, U.S.A., decided at its recent General Assembly to raise one million dollars for its Missionary Boards, as a special thank offering on the twenty-fifth anniversary of the Union of the "old" and "new" schools. A committee of thirty was appointed to carry the resolution into effect.

The women of the Presbyterian Church, U.S.A., sustain a total of 114 Mission schools, with 395 teachers, as follows: in Alaska 8 schools with 37 teachers; among the Indians, 24 schools with 140 teachers, and reaching no less than 31 tribes; among the Mexicans, 27, with 57 teachers; Mormons, 30, with 84 teachers; mountain whites, 25, with 77 teachers.

In an address in Philadelphia not long since, Archbishop Ireland made this melancholy confession: "I have walked through the streets of our city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But O, Great God! what sorrow and bitterness came to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names."

The Rhenish Missionary Society employs 100 European missionaries in its various stations in Africa, New Guinea, the East Indies and China. The greatest ingatherings have been in Samatra, where a Christian community of 30,000 Baltas has been formed in 13 years. New tribes of heathen are constantly asking for teachers and preachers, and 60 young natives are studying for the work of evangelists.

"The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1,000 and gives the remaining \$9,000 to the cause of foreign missions; another, whose income is \$10,000, who lives on \$1,200 and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. This is truly laying up treasure in heaven, and although their early wealth may not amount to much, they shall be rich as princes when they have gone to the 'great beyond.'"

A Protestant missionary at Oporto writes that Roman Catholic parents are constantly applying to him to take charge of the education of their children, assuring him they would rather let the children run in the streets than hand them over to the Jesuits. In Roman Catholic countries the people know exactly what the priests are about, and that whatever schools exist are simply maintained for extending the dominion of the Church and undermining the liberties of the people. The Roman Church is, in the judgment of those who know it best, "a great conspiracy against the liberties of mankind."—*Indian Witness*.

Within twenty-five years the American Board has established 11 colleges (3 of them for women) in foreign lands, and 7 theological seminaries.

The Presbyterian Church, U. S., North, has given during the last twenty-five years for

Home Missions	\$15,320,520
Foreign Missions	13,520,844
Education	4,424,051
Publication and S.S. Work	1,538,836
Church Erection	2,618,723
Relief	5,207,155
Freedmen	1,953,960
Aid for Colleges	1,813,558
Sustentation	902,776
Total	\$47,306,426

The *Deutsche Kirchenzeitung*, of Berlin, has computed, on the basis of the latest scientific and statistical sources accessible, a table showing the distribution of the human family according to religion. The population of the earth is as follows:

Europe	381,200,000
Africa	127,000,000
Asia	854,000,000
Australia	4,730,000
America	133,670,000
Total	1,500,000,000

The leading religions are represented by the following figures:

Protestant Christians	200,000,000
Roman Catholic Christians	195,000,000
Greek Catholic Christians	105,000,000
Total Christians	500,000,000
Jews	8,000,000
Mohammedans	180,000,000
Heathen	812,000,000
Total non-Christians	1,000,000,000

THE "MOUNTAIN WHITES" OF AMERICA.

IN the South there are 5,000,000 whites who can neither read nor write. They are in three classes—"bankers," "crackers," and "mountain whites," often called "Scotch-Irish heathen." There are perhaps 4,000,000 of these in North Carolina, Tennessee, Virginia, Kentucky, etc. They are of Scotch-Irish ancestry, utterly illiterate, and their condition, intellectually and morally, it is difficult adequately to describe. Crimes committed by them put to blush the enormities committed in the worst districts of our great cities.

As to the history of these people: about 1740 there was a large influx of Scotch-Irish blood into our land. These people were driven here by persecution at home; but they would have

no complicity with slavery, and hence the slavocracy would have nothing to do with them, and consequently they were crowded into the mountains, which became their fastnesses. They had no teachers nor preachers, and sank into dense degradation. Hundreds and perhaps thousands of them fought their way through obstacles, making a path through the mountain wilds, and settled in and about Pittsburgh and Western Pennsylvania, where their descendants may now be found. Who knows whether these people be not a reserve force that God will bring out of these mountains, saved by Christ, for the coming crisis of conflict, a stalwart hand to stand with us in defence of Protestantism!

The visitor among them seems transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English; his roads are a fit-setting for the polite Sir Walter Raleigh; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost deified; the looseness of morals finds fitting parallel at her court, while the position of the woman and girl is identical with the woman of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command, they were embarrassed by extreme poverty. They had no schools; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South to-day. The mountains are almost destitute of schools. Occasionally there is a so-called school-house of logs, with the primitive floor of native earth, and the "teacher," with bare feet and calico gown, and the universal "snuff stick" in her mouth, knows little more than those she teaches; and as to morals, it were better for her pupils if there were no teacher.

A Newcastle pastor, who in one of the cabins of these mountain whites took refuge from a storm, met a young woman—a teacher—and having occasion to speak of the "United States," was asked by her, "Where be the United States?" He asked her if she did not teach geography, and she replied, "What is the use of that sort of larnin'?"

Yet of this same stock came heroes in the time of our civil war. Large bodies of volunteers were recruited from these mountain whites, from the first and second districts of East Tennessee, more than from any other two Congressional districts of equal population. And however they have forgotten their Bibles in these hundred and fifty years of degradation, they seem not to have forgotten Rome and the papacy. A young woman went there to teach them, and sought to make them learn the Creed, but when she came to this, "I believe in the

Holy Catholic Church," they sent her home; no explanation that the word catholic meant "universal" would be received as an apology.

Their ignorance is deplorable. "Who be that man, that Mister Jesus, you be a-talkin' to and talkin' about? Is he a-comin' here?" was the question asked by one of them of a religious worker.

Woman's condition is fearfully degraded. She has perhaps a sunbonnet of calico, and two calico dresses, one to be worn while the other is done up; a pair of shoes to be worn in meetin' and on state occasions; a shawl for winter wear. In the field it is woman who ploughs and hoes and plants and gathers harvest, as well as cooks at home; and sometimes you may see her not only splitting wood for the fire and carrying water, but hitched to the plough and driven like cattle, while her husband or son loafs, smokes, and indulges himself, caring no more for her than for a dog or a slave. Elsewhere you find a chivalrous preference and deference exercised toward woman, but none here.

They marry at from twelve to sixteen, have a dozen children and sometimes twenty, and are old, worn-out hags at thirty, and consumption commonly carries them off, few of them living beyond forty or fifty. There is on their faces a hopeless look that cannot be described. It is the hopelessness of despair, more and worse than apathy or lack of intelligence; it is the index of a heart in which is no life or hope. Perhaps that woman you meet has never been off that mountain or knows an uplifting thought. They are like the log-cabins they dwell in—dark, rayless; there is not an attempt at a window in them, not a place to admit a ray of sunshine lest it let in also the cold wind and the rain. When the door is shut you are in the blackness of midnight, and here you find from six to twenty human beings huddled promiscuously together. What delicacy of decency can be nurtured in such a home?

Such women have no "to-morrow," The vitality is all gone out of the blood; and—what most hurts the heart of a true woman—after all this life of burden-bearing there is no hope beyond—no knowledge of a Saviour.

There is, of course, the comical side even to this degraded life. You meet with children, dirty, forlorn, and half-naked, but they have wonderful names. In one cabin were two children, "Jim Dandy" and "Stick Candy;" in another "Ruly Trooley," "Wolfer Ham," "Aristocracy" and "Ayer's Sarsaparilla," "Carrie Lee Bessie See—who but she?" "Mary Bell, arise and tell the glories of Immanuel," etc.

Dr. W. J. Erdman tells a story from personal knowledge. He says an evangelist in the mountains asked an old woman if there were any "Presbyterians" around there. Her answer was, "Ask my old man. He be a powerful

mighty man in huntin', and kills all sorts of varmints. You might go and see them skins a-hangin, up yonder, p'raps you'd find some of them Presbyterian critters among 'em."

They have their own code of honor. Their family feuds last for generations; they feed fat the ancient grudge, until one or the other of the contending families is utterly exterminated. You enter a cabin, and the gun hung on the door is for ordinary hunting; but the burnished *pistol* is kept for murder, it is reserved for killing men. They have a chivalry of their own. One man who had killed twenty-five others in family feud warfare would yet fight to the death to shield a woman who comes there to teach them, from injury or insult.

The hopeful sign in these people is a *longing for betterment*. In their very songs is a pathos as if pleading for help. In their degradation, which defies description, they yearn for schools, for some uplifting influence. In a cabin a traveller met a boy of ten, who caught a glimpse of a newspaper in his pocket, and who showed so strong a desire to learn that the traveller taught him the first three letters of the newspaper heading. As the boy went by himself and repeated over and over the name of the letters, who, thought the traveller, as he resumed his journey, will ever teach that boy the fourth letter?

At Asheville, N.C., is a school for these classes, and five hundred girls were turned away in one year for simple lack of room. Yet in that same school might have been heard from these very girls from the mountains, one of the finest reviews of the life of Christ, from the manger to within six months of His passion, every question correctly answered; and yet some of these girls had not been six months out of their cabins.

They are also singularly responsive to the Gospel. They are sin-hardened, indeed, but not *Gospel-hardened*. An evangelist in a village in these mountains found *one* who seemed to know something about Christ; but every person in the settlement attended the meetings and manifested interest in the Gospel, and many professed to find salvation. An old man, familiarly known as "Old Man Kline," was very angry at a young fellow for carrying off his daughter. Determined to kill him, he hid near the place of a "gathering" which the young man would be sure to attend. While lying in waiting two little girls from a day-school under the care of our Board went by singing the couplet,

"Jesus died for all mankind
Jesus died for me."

The old man had perhaps never heard of all mankind, but accustomed to the *soubriquet* "Old Man Kline," mistook the words, and thought the children were singing, "Jesus died for *Old Man Kline*," etc., and as an arrow of conviction the truth reached his soul, and instead

of the double murder (for had he killed the young man, in turn the young man's relatives would have probably killed him) this man found a saviour in the Jesus who had truly died for "Old Man Kline." Are these people not ripe for the Gospel when so small a bit of truth will accomplish so much?

These mountain whites will be met not on the open mountain roads, but in secluded places. The moonshiners, or illicit whiskey-distillers, especially, hide in the more retired nooks and valleys. One party travelled eight miles along the Blue Ridge and saw not a cabin, yet found 3000 people assembled to hear the annual sermon from an old man, who could not read a word, yet who was so godly in life and character that he was an epistle read and known of them all.

These people have customs quaint and curious, elsewhere obsolete. Their moral looseness is dreadful; but what can be expected where sometimes three generations live, eat and sleep in one small, windowless cabin. A bed of boards nailed against the log wall of the hut is almost the only furniture. Everybody uses tobacco, even the babies. Through considerable sections there is practically no law: everyone does what is right in his own eyes. There were seventy cases of murder, only one out of them all being brought to justice. *Might* makes right, and this is the only law known. In one case of a jury, where a peacemaker had interposed between contending parties and been shot, the juryman delivered his opinion thus, "If he hadn't wanted to be killed, he orter kept himself out of the fight."

These mountain people are our kinsfolk, of the blood that gave us our Revolutionary heroes, that constituted more than half of Washington's Cabinet. Even in their destitution among the mountains they sacrificed heroically and fought right manfully to save our Union. They are of Presbyterian ancestry, and yet to-day they are without the Gospel or a knowledge of the Christ. Their very preachers and teachers are so illiterate that in many cases they cannot read a word. One man with the Bible in his hand said to his people: "Now, see yere, between these two lids somewhar you'll find these words, 'Every tub must stand on its own bottom,'" and from those words as text preached his sermon. Is it strange a young fellow—Tom Baker—speaking out in meeting, said to one of these preachers: "See here, the Bible says you uns are to feed my sheep, and you hain't doing it. You fellows are just tolin' of me around through the woods, and you make a powerful heap of noise rattling your corn in the measure, and just a-shellin' now and again a few grains, and you never give us a decent bite, and we uns be *mighty nigh a-starvin'*"? Think of it, O Christian child of God, kinsfolk in our own land *starvin'* for the Bread of Life?—*Missionary Review of the World.*

The Family Circle.

THE SUNDAY NEWSPAPER.

IT would be hardly possible to invent a more destructive method of undermining public ministrations of the sanctuary than the Sunday secular newspaper. The secular is made to supersede the spiritual; the currents of business carry the soul far out into tumultuous seas, away from God's sheltered harbor of needed rest. The whole scheme is fraught with peril to souls.

Said a professed Christian in our hearing recently: "I become so absorbed in my daily paper this morning that I failed to observe when the hour for public service came." The response of a friend at his side was a terrible rebuke: "You missed an excellent sermon, and a rich blessing in the sanctuary."—*Sel.*

CHARACTER CARVING.

THE process of character-formation goes on through the action and interaction of many forces. The totality of a life, at any moment, is the product mainly of little things. Trifling choices, insignificant exercises of will, unimportant acts often repeated, things seemingly of small account—these are the thousand tiny sculptors that are carving away constantly at the rude block of life, giving it shape and feature. Indeed, the formation of character is much like the work of an artist in stone. The sculptor takes a rough, unshapen mass of marble, and with strong, rapid strokes of mallet and chisel quickly brings into view the rude outline of his design, but after the outline appears, then come hours, days, perhaps even years, of patient, minute labor. A novice might see no change in the statue from one day to the other; for though the chisel touches the stone a thousand times, it touches as lightly as the fall of a raindrop, but each touch leaves a mark. A friend of Michael Angelo called on the great artist while he was finishing a statue; some days afterward he called again, and the sculptor was still at the same task. The friend, looking at the statue, exclaimed:

"Have you been idle since I saw you last?"

"By no means," replied Angelo. "I have retouched this part, and polished that: I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work for good or ill; and all do their work through our consent. By-and-bye appears the full and final result.—*Rev. P. S. Moxom.*

REMEMBERING.

TWO old people were sitting on the vine-wreathed porch, among the evening shadows. The honeysuckles were still in bloom, and a belated humming bird was gathering sweetness from their fragrant blossoms.

The woman's eyes were bright with the light of other days, and there was a tremulous smile upon her lips. Her knitting fell from her quiet hands.

"Why, mother," said the gray-haired man, as he slowly bent to pick up the ball of yarn which was rolling towards him on the porch. "What are you doing?"

"Remembering?" she said with a little laugh, while a delicate flush suffused her faded cheek. "I'm a foolish old woman, maybe—but father, I was remembering the time, now almost fifty years ago, when you were the bonniest dark-haired lad in Newbury."

"And you were the sweetest, prettiest girl in all the land?" the old man broke in gaily.

She smiled. "We were neither so stout then, father. I was always a thin slip of a girl, and you were as slender and straight as the young birch tree in our garden. Ah, how well I remember that summer night when you told me you were going away to seek your fortune—unless—"

"Unless my fortune bid me stay at home, as your lips did that night. It seems like yesterday?"

"And we were married in the fall—you wouldn't wait till spring, and I was never so hurried in all my life!"

"And we drove away together, after the wedding, in my father's gig—and our honeymoon was the fairest September's moon I ever saw in all my four and seventy years!"

"And our first housekeeping, father! Do you remember the mistakes I made, and how you laughed at them? And when I cried you comforted me, and we made it up again, Oh, that was a happy, happy time!"

"Then little Ruth was born," she went on slowly, "but we couldn't keep her with us long. Somehow, father, no one of the other children ever seemed to me quite like our little Ruth—and none of the larger mounds in the churchyard ever seem quite like that smallest one, where the pale blue myrtle always blooms in spring."

"I always thought little Ruth would have been more like you," the old man mused.

"Ah, well," she said, with a half-smothered sigh, "we've had hard times and happy times together, father, and we've almost reached the end of the journey now, but somehow you always made the rough places smooth for my feet. And I—I tried to help and never to hinder you, whatever came."

"You've been a good, true, faithful wife to me," the old man said, with a quiet fervor

which brought the tears to his old companion's eyes.

"Ah, well," she sighed again, after a little pause. "It's almost over now." But whichever one our heavenly Father calls first to go to him, the other won't be long in following. We shall go close together. We shouldn't know how to get along without each other, should we father, after all these years?"

There was no audible reply. In the dim twilight the old woman did not see that her husband's eyes had closed. Yet his head was nodding gently, as if even in his sleep he would assent to all she said.

A brisk footstep sounded through the hallway, and an upright form loomed darkly at the open door.

"Mother, father—you two out here at this time of night!" the daughter cried, as if she were chiding two wayward children. "I declare, you need watching every moment. Don't you know it isn't safe to sit out in this season when the dew is falling? What are you doing?"

"Remembering," said the aged mother, with a gentle smile and a quick-drawn sigh.

"Remembering!" the old man echoed, suddenly awakened from his sleep. —*N. Y. Observer.*

BE OF GOOD CHEER.

CHRISTIANS, of all people, ought to be cheerful. God never intended that religion should banish cheer. He never meant that those who are called by him to be separate from the world should leave all pleasure, all joy, all cheerfulness to the world. When the pleasures of the world are condemned, it is not those of an innocent character that are prohibited to believers. Asceticism is not religion; nor is religion asceticism. Men have thought so in the past; but intelligent readers of God's Word know that salvation is not conditioned on physical penance, or personal isolation, or self-imposed suffering of any kind. It is denying the efficacy of Christ's atonement to offer the sacrifices of an anchorite, or the lashings of a flagellant, either as the price of pardon or of increased holiness. Here and there a great, heroic soul, made for some great service, may renounce those things that alleviate the hardness of life that others may be helped; such renunciation is Christlike.

Men do not make themselves acceptable to God by wearing haircloth to irritate the body; or quitting human companionship to crucify the affections; or banishing all pleasant thoughts to cultivate sanctimony. A long-drawn, joyless countenance is not a sign of saintliness or heavenly-mindedness. It is a libel on the Creator, and a perversion of the Creator's blessed gifts. Our Lord was a "man of sorrows and acquainted with grief"; his soul was afflicted for the good of others, and he bore many sufferings for the race; but his countenance was not continually

heavy as in Gethsemane, for he always had the power to give courage to his disciples. Again and again he exhorted them to be of good cheer. He cheered the heart of the man sick of the palsy, he brought brightness to the countenance of his disciples by his re-assuring words when they saw him walking on the sea and were afraid; and before his betrayal, when their feelings were harrowed with the thought of how he should suffer and how they were to be scattered and have tribulation, he brought glad peace to them by the words: "But be of good cheer." One cannot cheer others unless he has cheer himself. Christ through all his sufferings preserved a cheerful heart. He had a joy to sustain him.

The man of cheer is the strong man. He understands that trials must come, and the purpose they fulfil. He sees that life is not given for the sake of unhappiness; that afflictions are in the nature of discipline, and that through them we learn obedience. He perceived that there is something for every one to accomplish, and that to be of good cheer is to be in the best frame to achieve the end of life. He who loses heart loses hope of success. The battle is lost without courage and hope. It is really a duty to be cheerful, to cultivate the happy side of religion, to be enlivened with hope, not only of the life which is to come but of the life which now is. Paul was not joyless. He founded no home, he had no family, he was bitterly persecuted, and he suffered many privations; but he was always cheerful. He exhorted the Philipians, from his prison in Rome, to rejoice in the Lord, to rejoice always. He rejoiced himself through all his sufferings, and lived to the last a joyous life.

Such a life is possible to every believer. A spirit exalted by the thought of continuous and final victory and of the glory which shall be, has the power of an endless joy, and counts all the trials of the present as "light affliction" which is "but for a moment." One who thus rejoices is borne as upon invisible wings over the dark places of life and keeps constantly in the sunshine. He dwells on the glorious thought of redemption and of ultimate victory over sin, and is ever full of praises to Him who loved us and gave himself for us.

Half of the fruit of a victory is in the joy of it. If there is no rejoicing there is no preparation of the spirit for the next contest. The spirit which is full of cheer is invincible. Hope dies in gloom often enough, but never in joy. David knew this, and after his great sin prayed that the joys of salvation might be restored to him. Christ meant something when he said to his disciples, "Ask, and ye shall receive, that your joy may be full." He meant that if they would abide in him his joy should remain in them and their joy should be full. Why, then, should any follower of the Master be continually cast down?—*Sel.*

THE ONE GREAT REMEDY.

Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life, and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something very different; to something which in a well-known hymn is called 'The old, old story,' told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—*W. E. Gladstone.*

THE NIGHT LIFE OF YOUNG MEN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvest time. More sin is committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers, with torch in hand, stretch away in long lines on either sidewalk; the gay colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment, the gay company begins to gather to the haunts and houses of pleasure; the theatres are wide open, the mills of destruction are grinding health, honor, happiness, and hope, out of a thousand lives. The city under the gas-light is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depths and abysses and whirlpools make us start back with horror.

Young men, tell me how and where you spend your evenings, and I will write out a chart of your character and final destiny, with blanks to insert names. It seems to me an appropriate text would be: "Watchman, what of the night? Policeman, pacing thy beat, what of the night? What are the young men of the city doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in and what time do you see them come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?" Make a record of the nights of one week. Put in the morning paper the names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare to go to their places of business; some would not return home at night; some would

leave the city; some would commit suicide. Remember, young men, that in the retina of the All-seeing Eye there is nothing hid but shall be revealed on the last day.—*F. M. C. A. Watchman.*

PRECEPT AND EXAMPLE.

A pastor, remonstrating with one of his flock for attending a ball, ventured the suggestion, "How would it do for the minister himself to attend such a place?" This was met with hands uplifted in holy horror, and the explanation that "the pastor must set an example to his flock." But the natural response came, "What is the use of an *example if people do not follow it?*"

While, most certainly, there cannot be too high a standard of morals for ministers of the gospel, yet it is equally true that others will be judged by the same standard. In these degenerate days it is refreshing to hear the *Rock* speak out on this important subject on this wise:

"We cannot discuss, in the space of a note, either dancing or theatres, but we would ask, Were the heroes of the past, who fought and won the battles of progress in religion and philanthropy, theatre-goers and dancers? Were the men and women who, impelled by a sacred zeal, are facing death and fighting the prince of this world in the mission fields abroad and the slums at home, to be found in the ball-rooms and opera-houses when they are taking rest? If those who are in the forefront of Christian work, and admired for their sensible lives, eschew these things, is it the part of the religious press, much less the ministers of Christ, to defend these things instead of urging all to follow the steps of those who come the nearest to obeying Christ's command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect?'"—*Sci.*

NEVER HAD A PAIR.

Among many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see sir, her father used to drink when we had saloons; but now that they are closed he doesn't drink any more, and this morning he said to me, Mother, I want you to go up town to-day and get Sissy a pair of shoes, for she never had a pair in her life." I thought, sir, if I told you how old she was, you would know just what size to give me."

International S. S. Lessons.

Adapted from the Westminster Question Book.

THE BRAZEN SERPENT

11 August.

Les. Num. 21 : 4-9. Gol. Text, John 3 : 14.
Mem. vs. 8, 9. Catechism Q. 32.

HOME READINGS.

M. Num. 14 : 1-25. *Moses' Intercession.*
T. Num. 14 : 27-45. *The Murmurers Condemned.*
W. Num. 16 : 1-22. *Korah's Rebellion.*
Th. Num. 16 : 53-50. *The Rebels Slain.*
F. Num. 20 : 1-13. *The Smitten Rock.*
S. Num. 20 : 14-29. *Death of Aaron.*
S. Num. 21 : 1-9. *The Brazen Serpent.*

LESSON PLAN.

- I. The Plague of the Serpents, vs. 4-6.
- II. The Confession of Sin v. 7.
- III. The Way of Cure vs. 8, 9.

Time—September, B. C. 1452, thirty-nine years and six months after the Exodus.

Place—The southern part of the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akabah.

BETWEEN THE LESSONS.

Thirty-eight years now intervened, during which the Israelites had to wander in the wilderness because of their mutiny and refusal to go up and possess the promised land. Num. 14 : 33. The principal events of these years were : The stoning of the Sabbath breaker (Num. 15 : 32-36) ; the rebellion and fate of Korah and his associates (Num. 16 : 1-40) ; the staying of the plague (Num. 16 : 41-50) ; the blossoming of Aaron's rod (Num. 17 : 1-13) ; the death of Miriam and the smiting of the rock (Num. 20 : 1-13) ; passage through Edom refused (Num. 20 : 14-21) ; march to Mount Hor and death of Aaron (Num. 20 : 22-29) ; destruction of the Canaanites at Hormah. Num. 28 : 1-8.

HELPS IN STUDYING.

4. —*Mount Hor*—on the borders of Edom, forming part of the mountain of Seir. *To compass the land of Edom*—the direct route through the valleys of Edom being closed against them. *Because of the way*—a long and round about route through a sandy desert. 5. *This light bread*—The Manna which God had sent them, Ex. 17. 6. *Fiery serpents*—fiery either in color or in the effect of their bites. *Much people . . . died*—human remedies failed. So all human remedies for sin fail. 7. *We have sinned*—the scourge brought them to a sense of their sin. *Moses prayed for the people*—as he had frequently done. So Christ ever intercedes for us. 8. *A fiery serpent*—of brass or copper (v. 8) in the form of the serpents that had bitten them. *Set it upon a pole*—so that it might be seen throughout the camp. *Looketh upon it*—thus showing faith in the means of cure which God had provided. 9. *He lived*—by God's blessing upon the look of faith. If he turned away, he died.

LIFE TEACHINGS.

1. Sin brings death—God has provided a remedy.
2. Both the mercies and the judgments of God should lead us to repentance.
3. Faith in Christ is the only way of salvation.
4. All who look to Christ shall live ; none need perish.
5. Each one must look and believe for himself.

Everything that happens to us leaves some trace behind : everything contributes imperceptibly to make us what we are.—*Goethe.*

THE NEW HOME IN CANAAN.

18 August.

Les. Deut. 6 : 3-15. Gol. Text, Deut. 8-10.
Mem. vs. 3-5. Catechism Q. 33.

HOME READINGS.

M. Num. 21 : 10, 22, 1. *From Obeth to the Jordan.*
T. Deut. 6 : 1-15. *The New Home in Canaan.*
W. Deut. 8 : 1-20. *An Exhortation to Obedience.*
Th. Deut. 11 : 8-23. *Blessings to the Obedient.*
F. Deut. 18 : 15-22. *A Prophet Like unto Moses.*
S. Deut. 30 : 1-20. *Mercies to the Penitent.*
S. Deut. 32 : 1-43. *The Song of Moses.*

LESSON PLAN.

- I. God to be Loved, vs. 3-5.
 - II. God's Word to be Honored, vs. 6-9.
 - III. God's Goodness to be Remembered, 10-15.
- Time*—January, B. C. 1451, a few weeks before Moses' death,
Place—The plains east of the Jordan, opposite Jericho.

BETWEEN THE LESSONS.

After the events of last lesson the Israelites continued journeying southward to the Red Sea, then turned northward, east of the Arabah and of the Dead Sea, and conquered the Amorites, who held the territory east of the Jordan from the Dead Sea to the Sea of Galilee. They encamped in the plains of Moab east of the Jordan, opposite Jericho. Here Moses delivered the discourses of this book during the last few weeks of his life, beginning them on the first day of the eleventh month of the fortieth year of the wanderings. Deut. 1 : 3-6. Read the first five chapters of Deuteronomy.

HELPS IN STUDYING.

3. *Hear*—indicating the great importance of what is about to be said. *That it may be well with thee*—the fulfilment of God's promises and the continuance of his favors were conditioned on Israel's continuing in the fear of God and in obedience to his law. 4, 5. Jesus called these two verses the first and great commandment. Mark 12 : 29-30. *Heart, soul and might*—with all thy powers : with sincere, intelligent, active, supreme love. 8, 9. They were constantly and everywhere to have these commandments in mind, and ever to obey them. 10, 11. *Goodly cities which thou buildedst not*—Canaan and all its wealth would be theirs, an undeserved and free gift. 12. *Beware*—prosperity has its peculiar perils. Compare Mark 10 : 23, 24. 13. *Swear by his name*—devote themselves entirely to him with profound reverence and love. Compare Ex. 23 : 13. 14. *Other gods*—the things of this world may become our gods, taking the place of the true God in our affections. 15. *A jealous God*—will not suffer his honors to be given to another.

LIFE TEACHINGS.

1. The Lord condescends to intimate relations with us. He permits us to call him our God.
2. He requires our undivided love and perfect obedience. Nothing must be allowed to take the place of God in our affections.
3. His word must be our rule of life. We should love and constantly study it.
4. The Bible must be honored and taught in the family.
5. God's goodness and mercy are to be remembered with thankful obedience.

Bear in mind, my friend, that your happiness or your misery is very much your own making. You cannot create spiritual sunlight, any more than you can create the morning star ; but you can put your soul where Christ is shining.

CROSSING THE JORDAN.

25 August.

Les. Josh. 3 : 5-17
Mem. v. 17.

Gol. Text, Is. 43 : 2.
Catechism Q. 34.

HOME READINGS.

- M. Num. 27 : 12-23.....*The appointment of Joshua.*
- T. Deut. 31 : 7-23.....*The Charge to Joshua.*
- W. Deut. 33 : 1-29.....*The Blessing of Moses.*
- Th. Deut. 31 : 1-15.....*The Death of Moses.*
- F. Josh 1 : 1-18.....*Joshua Succeeds Moses.*
- S. Joann. 2 : 1-24.....*Messengers Sent to Jericho.*
- S. Josh. 3 : 1-15.....*Crossing the Jordan.*

LESSON PLAN.

- I. Preparation for Crossing, vs. 5-8.
- II. Promise of an Open Way, vs. 9-13.
- III. Passage of the River, vs. 14-17.

Time.—B. C. 1451, the tenth of Nisan—early in April.

Place.—The east bank of Jordan, opposite Jericho.

BETWEEN THE LESSONS.

While the Israelites were encamped east of the Jordan, opposite Jericho, in the eleventh month of the fortieth year, Moses rehearsed to them the whole law (Deut. 1 : 3), including the promise of a prophet like unto him Deut. 18 : 18. He gave a charge to Joshua as his successor, delivered the book of law to the Levites to be kept in the side of the ark of the covenant (Deut. 31 : 24-26), pronounced a blessing upon the several tribes (Deut. 33), and went up Mount Nebo to the top of Pisgah, where the Lord showed him all the promised land. Here Moses died, aged one hundred and twenty. The book of Joshua continues the history of the Israelites from this time.

HELPS IN STUDYING.

5. *Sanctify yourselves*—by prayer and outward cleansing. Ex. 19 : 16. 6. *The ark*—the symbol of Jehovah's presence, by which the people were led 7. *Magnify thee*—make thee great, and honor thee. 10. *Hereby* by these signs. *The living God*—the God of life and power, able to take care of you and to destroy your enemies. *Canaanites*—seven tribes are here mentioned, all descended from Canaan, the son of Ham. 11. *Passeth over*—showing God's purpose and making a path through the river. 16. *Oversfloweth all his banks*—the Jordan has two, and in some places three, series of banks. *Time of harvest*—the barley harvest, April and May. The river is then unfordable. 16. *Stood and rose up*—stopped in their course. *Adam*—twenty or thirty miles above. It was as if a dam had been built across the river; the water below was drained off.

LIFE TEACHINGS.

- 1. The Lord honors his faithful servants.
- 2. His service requires personal consecration, clean hands, and a pure heart.
- 3. He opens a way for his people and guards them in it.
- 4. We should follow Christ though the way seem impassable.
- 5. He will protect his people and lead them to the heavenly Canaan.

The whole sum of life is service. Service to others and not to self. Self is a narrow space. I wish to speak to the young men who have just opened the door of life and to the old men who are just before the door that opens to the life beyond. Life is not an existence for self. It is this service that is the grand exponent of a successful life. To determine what success a life may attain is to see how much a life may accomplish for the bettering of humanity.

THE FALL OF JERICHO.

1 September.

Les. Josh. 6 : 8-20
Mem. vs. 15. 16.

Gol. Text, Heb. 11 : 30.
Catechism Q. 35.

HOME READINGS.

- M. Josh 4 : 1-24.....*The Stones of Memorial.*
- T. Josh. 5 : 10-6 : 5.....*The Captain's Instructions.*
- W. Josh. 6 : 6-27.....*The Fall of Jericho.*
- Th. Heb. 11 : 30-40.....*Faith Powerful and Prevalent.*
- F. Isa. 25 : 1-12.....*A Defenced City a Ruin.*
- S. Luko 18 : 35 19 : 10.....*Jesus at Jericho.*
- S. Acts 16 : 16-40.....*Prison Doors Opened.*

LESSON PLAN.

- I. The Besieging of the City, vs. 8-11.
- II. The Marching About the Walls, vs. 12-16.
- III. The Devotement to the Lord, vs. 17-20.

Time—April, B. C. 1451, soon after the last lesson.

Place—Jericho, about six miles west of the Jordan, and north of the Dead Sea.

BETWEEN THE LESSONS.

When the people had crossed the Jordan, the priests brought up the ark from the river's channel. Twelve men preceded it, bearing from the river-bed twelve stones which were placed upon the bank as a memorial. The Israelites encamped at Gilgal. The rite of circumcision, omitted during the forty years' wandering, was renewed. The passover, which had not been observed since the departure from Sinai (Num. 9 : 1), was celebrated at the appointed time. The Captain of the host of the Lord (Josh. 5 : 13-15) gave Joshua his special orders with regard to the siege of Jericho, vs. 1-5. For six days they were to march round the city once each day—with the sound of trumpets, but without a voice. On the seventh day they were to march seven times round the city, and then a long blast of the trumpets was to be accompanied by a shout from the whole army, when the walls should fall. Joshua strictly obeyed these orders.

HELPS IN STUDYING.

8. *Before the Lord*—before the ark of the Lord. 11. *Compassed the city*—making no attack and with no show of arms. 12, 14. In all respects the same arrangements were followed during six days. 15. *The seventh*—Jewish writers say that this was the Sabbath. 16. *Shout; for the Lord hath given you the city*—Joshua seems not to have told the people how they were to overcome the city. 17. *Accursed*—doomed to utter destruction. *Only Rahab*—see ch. 2. 18. *In any wise*—by all means, carefully.

LIFE TEACHINGS.

- 1. The Lord rewards those who care for his servants.
- 2. He chooses weak things to confound the mighty.
- 3. We must reverence Christ as our Leader and Lord, obeying his commands, though we may not understand the reasons for them.
- 4. Faith in Christ will make us able to pull down the strongholds of sin.

Losing the temper takes all the sweet pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced the feeling knows that it cannot be shaken off, but must be prayed off.—*St. Louis Republic.*

CALEB'S REWARD.

8 September.

Les. Josh. 14 : 5-14. Gol. Text, Josh 14 : 11.
Mem. vs. 7-9. Catechism, Q. 36.

HOME READINGS.

M. John. 7 : 1-12 *Defeat at Ai.*
T. Josh. 7 : 13-26 *Achan's Sin and Punishment.*
W. Josh. 8 : 1-29 *Capture at Ai.*
Th. Josh. 8 : 30-35 *The Reading of the Law.*
F. Josh. 14 : 5-14 *Caleb's Reward.*
S. Psalm 16 : 1-11 *"A Godly Heritage."*
S. Psalm 27 : 1-23 *Inheritance for Ever.*

LESSON PLAN.

- I. The Faithfulness of Caleb, vs. 5-8.
- II. The Promise of Moses, vs. 9-12.
- III. The Blessing of Joshua, vs. 13, 14.

Time—B.C. 1444, seven years after entering Canaan.

Place—Gilgal, a short distance from Jericho.

BETWEEN THE LESSONS.

Joshua continued the war of conquest with unbroken success, except the defeat at Ai, caused by Achan's sin. After Achan's punishment Ai was taken. At the end of seven years the country was so far subjugated that the land was divided among the tribes. The persons to superintend this division had been appointed by Jehovah himself. Num. 34 : 16-29. Caleb was one of them. When about to perform this duty, Caleb came to Joshua and claimed the inheritance which had been promised him. Num. 13 : 24-30.

HELPS IN STUDYING.

6. *Then . . . in Gilgal*—while preparing to make the division which it seems was finished at Shiloh. Josh. 18 : 1. *The children of Judah*—probably the chief men, to be witnesses of Caleb's claim. *Thou knowest the thing* see Num. 14 : 24 ; 32 : 12 ; Deut. 1 : 36. Caleb and Joshua alone were deemed worthy to enter the land of Canaan. 12. *This mountain*—this highland region. *The Anakims were there*—this was the place from which the spies took their unfavorable report. 13. *Joshua blessed him*—granted his request, and asked the blessing of God upon his undertaking. 14. *Hebron*—the site of the town, and the surrounding country. Hebron was about twenty miles south of Jerusalem.

LIFE TEACHINGS.

- 1. The Lord's promises cannot fail.
- 2. Blessed are they who follow the Lord fully.
- 3. Those who serve God in youth may expect comfort and blessing in age.
- 4. Neither age, sickness, nor sword can cut off those whom the Lord preserves.
- 5. We may boldly meet the most powerful enemies if we know that we are right.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal : those that dare mis-spend it desperate.

If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely.— *Prince Bismarck.*

God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.— *Bishop Simpson.*

Acknowledgments.

Received by the Rev. Wm. Reid, D.D., Agent of the Church at Toronto. Office, Confederation Life Building, Room 62-65.

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CORRECTIONS.—In June issue, for Home Missions, should have been H. B. Woodrow, St Lambert, \$50.00.	
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WHAT SHE COULD.

A poor old woman in China, who had been converted, but who seemed unwilling to be baptized was asked why she hesitated. "Why," she replied, with the tears running down her cheeks, "you know that Jesus said to his disciples: 'Go ye into all the world and preach the gospel to every creature.' Now, I am an old woman, nearly seventy years of age, and almost blind. I can tell my husband about Jesus Christ, and I can tell my son, and his wife when he has one; I am willing to speak to my neighbors and perhaps I can go to one or two villages, but I can never go to all the world. Now, do you think he will let me call myself a disciple, if I can do no better than that?"

When she heard that the Lord asked only for the best from each of His followers, and does not require from any one more than he can do, she said gladly: "Oh, then I am ready to be baptized whenever you think best." If all the baptized disciples of the Lord were as conscientious in their reading of his words as was this poor old woman, certainly there would be no lack of missionaries.—*Selected.*

The richest jewels cannot be bought with money. As, for instance, 'the ornament of a meek and quiet spirit which in the eyes of God is of great price.'—*The Bible Reader.*

We are disposed overmuch to remember unpleasant things. Like the moth, we fly into the very flame by which we are 'urned.

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